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Rev. C. H. Mize
Rev. E. Rushing
Rufus Beckett
Rev. E. K. Cox
Rev. W. E. Hardy
Rev. Scot York
Rev. W. R. Johnson
Rev. J. G. Murphy
Rev. R. L. Breland
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Rev. W. A. Murray
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Rev. W. A. Murray
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Rev. L. G. Bassett
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Rev. A. McCullough
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Rev. H. C. Joyner
Rev. W. A. McComb
Rev. W. E. Hardy
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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII

JACKSON, MISS., March 5, 1925

NEW SERIES
VOLUME XXVII No 9

Our sympathy is with Dr. G. H. Crutcher, whose mother passed away at his home in New Orleans last week.

It was not the least interesting feature of the celebration at Fort Worth when it was announced that one lady had given the Seminary \$150,000.

C. A. Kennedy of Madisonville, Tenn., gives up the pastorate to enter upon evangelistic work. His church highly commends him.

It is fine to see Brother J. E. Byrd out on his feet again. He is directing the work from his office for a few days, getting everything ready for the State Sunday School and B. Y. P. U. Convention at Tupelo.

Pastor M. C. Vick of Clarksdale will begin a meeting in his church, April 5th, having Dr. L. R. Christie to preach for him. The music will be directed by Mrs. James A. Martin, Jr., of Clarksdale, and Mrs. James Talmage Jenkins.

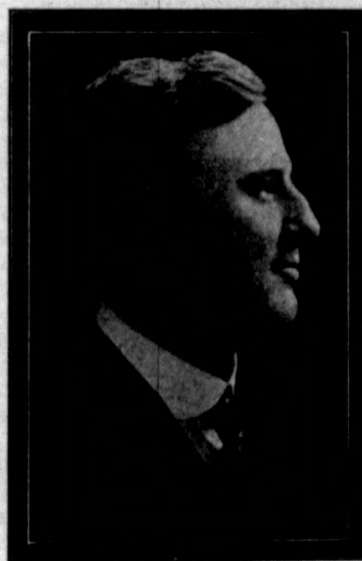
This week on Tuesday there was a meeting of representative Baptists from a large part of the state at Hattiesburg to plan the quiet campaign for the \$200,000 endowment to be raised for the Woman's College. Some report of the meeting will appear next week.

Brother J. J. Walker passed away from his home on earth to his home in Heaven January 17th. He was a true man and faithful minister of the gospel. He had been pastor at Waynesboro, Leakesville, Carriere and other places in Mississippi. He was useful to the last and ripe for Heaven.

Brother Joe Dale, editor of the Lawrence County Press, has been reading a bit of H. G. Wells speculations and the way he writes him up is entirely satisfactory for he obeys the Bible in answering a fool according to his folly. Our county papers are generally in the hands of able and safe men. Let us be thankful.

The building of the Southern Baptist Hospital in New Orleans goes steadily forward. The weather has been most propitious. The workmen are now on the second story with the reinforced concrete work. It took eight acres of big pine trees to furnish the piles that were driven. Mr. Bolton of Alexandria recently sent \$250 to the superintendent as a slight token of his interest. Superintendent L. J. Bristow has a record of success in operating hospitals in Alabama and South Carolina.

The Biblical Recorder publishes a protest by Charlotte Presbyterian preachers against absolutely brazen atheistic publications from the press of the University of North Carolina. Some time ago these people sent us a book for review, and we plainly stated that it was destructive of Christianity, but the articles which have appeared in their "Journal of Social Forces", if they are quoted correctly are amazingly impudent in their attack upon any religion whatsoever. Certainly this is no time for those who believe in God and in the Lord Jesus Christ to be soft peddling their utterances.



DR. J. B. LAWRENCE
who will be one of the speakers at the Convention at Tupelo

PLEASE remember the Convention meets in Tupelo March 17-19.

PLEASE remember that if you get reduced rates you will have to have an identification certificate before you can buy your ticket to the Convention.

PLEASE remember that you get this certificate by writing to J. E. Byrd, c/o Baptist Building, Jackson, Miss.

PLEASE remember that we are counting on your co-operation in making this the greatest Convention we have ever had. Come and bring your workers.

—J. E. Byrd.

Flies, fleas and mosquitoes make business for the undertaker. Swatting time is at hand.

T. T. Martin is in a meeting with Pastor B. E. Massey at Algiers, just across the river from New Orleans, indeed a part of the city. He passed hurriedly through these parts last week, stopping long enough to lecture one night at Raymond.

The Stone Mountain Memorial Association has canceled its contract with Gutzon Borglum, the original designer and sculptor, and is looking for another sculptor to finish the work. They charge that he has neglected the work, and he charges that the association is in a bad way financially.

Jesus said "It is expedient for you that I go away." The early missionaries, beginning with Paul preached the gospel, established churches, and passed on. Is there not a good suggestion here for missionaries today? It may be there is too much settling down instead of moving on. There can hardly be any growing of strong, individual Christians and strong churches if they have to be nursed all the time. To be sure Paul had to visit the churches to see how they fared, and he wrote them some interesting and helpful letters, but he kept moving on. God is not gone when the missionary moves on. It is the Holy Spirit's opportunity. Paul says, Not only in my presence but in my absence work, for God is working in you.

The church at Strayhorn is said to have been destroyed by a storm Sunday, the 22nd of February.

We are sorry to lose Pastor W. M. Fore from Mississippi, as he resigns at Iuka to take charge of the church at Whitesville, Tenn., on March 1st.

Senator Stanley of Kentucky is said to have conducted a filibuster against a bill to jail reckless auto speeders, but changed his mind next week when he was run over by one.

Somebody said of Fanny Crosby, the blind song writer, that she "probably set more voices to praising God than any woman who ever lived." Isn't it glorious "to make music wherever you go."

Forest Church enjoyed a Bible Institute last week according to their annual custom. Drs. Gunter and Nelson from Jackson were among the speakers. Others were Drs. Lovelace and Patterson, J. E. Wills from Hattiesburg and T. W. Green from Newton.

Pastor E. J. Caswell goes from West Point to Greenwood, from one mighty good church to another, according to a statement in the daily papers. He has been several years pastor at West Point and has declined other inviting fields heretofore, but the appeal of Greenwood was too strong for him.

Pastor A. A. Walker concludes to remain with the Baptist Tabernacle in Little Rock. In six years he has removed a big debt, bought a good home for the pastor. In a recent revival forty-eight were added to the church, and growth is in evidence on every hand. His address is 900 S. Pine St.

The Baptist Advance reporting the increase in salaries recently given the professors in the Southwestern Seminary adds: In connection with the increase in the salaries of professors it ought to be said that these professors give their whole time to the Seminary and that they have no income whatever for the entire year except marriage fees or royalties on books. If they preach for churches, either as supplies or as regular pastors, or if they hold meetings or do any other sort of work for which they receive money, it is turned in to the Seminary. Also, they must provide their own homes.

The man who comes to you in a semi-confidential tone with, "I have heard a good deal of criticism about so and so", is generally soliciting criticism. Indeed he has a scrapbook made up of criticism and he wants yours to put in it. Or to change the figure he is soliciting mud for his tub so that he may have plenty of ammunition when he starts something.

From Brother Harry Watts we learn that Pastor Boston conducted classes of men in the study of two books for a week at Winona and that one hundred took the examination and were given awards. The books were Stewardship and Missions, and Deacons and Their Duties. Can you beat it? In the language of some eminent son of Erin "the backbone of the churches is coming to the front."

GREETINGS

I know of no happier way of sending greetings to my many friends than through the columns of The Baptist Record.

Let me extend my congratulations to those who enjoy health and happiness, my sympathy to any who are sick or in sorrow, and, my best wishes to all for a year full of service and blessings.

Although having moved to the country, I am not farming; but am seeking to busy myself in the Master's vineyard.

Following, as I trust, the leading of the Holy Spirit I have accepted the care of Bethel (Yazoo County), New Hope (Madison County), and Shady Grove (Copiah County). My regret is that they are not closer together and I closer to them. The year's work has started pleasantly, and I am delighted with the honor of serving these churches. Were it not a pleasure, a sense of duty should urge me to service. Twenty-five years ago the writer began his real active ministry as pastor of some churches in Copiah County. I was young and inexperienced. They gave me a chance to grow, and if these opportunities have enabled me to become more capable, it is only fair that these and similar churches should profit some by what they have enabled me to attain.

To every man his work, remembering it is all of the Lord and equally honorable. If you can't do what you want to do, do what you can do, and do it the best you can.

This suggestion, brethren, The Convention Board at its last meeting changed some of its plans. New things have taken the place of old ones. Doing away with Enlistment men will do two things. Give us a better chance to see their real worth and place added responsibility on pastors and lay leaders. Let us give our hands and our hearts to the leaders in our state work and meet the added responsibility, arising from the removal of the Enlistment men, to the end that this may be the best year in Mississippi Baptist history.

Yours for service,

—Bryan Simmons,
Learned, Miss.

CHRISTIANITY'S ENEMY:
THE MODERNIST

The Evolutionist, if he claims a place in Christian ranks at all, is a Modernist. All Evolutionists are Modernists. All Evolutionists deny the Genesis account of creation and the fall of man.

In denying this Bible account of creation some Evolutionists consistently deny the inspiration of all the Scriptures and declare themselves to be non-Christians. For their consistency they are to be commended.

The Modernist is an Evolutionist with a Christian label. He says: The Bible must be interpreted in the light of modern progress. Christ must be preached, not as divine, but as the highest development of the human; Christianity must be applied to fit changed ideas; and in short we must have a new Bible for a new age.

Modernism, when briefly defined, is a denial of all that is supernatural and experimental in religion. The Genesis account of creation; the miracles of the Old and New Testament; the virgin birth of Christ, and His bodily resurrection cannot be accounted for by natural laws, and therefore they are denied by the Modernist.

The Modernist readily admits that Jesus has been a great power for good in the world, and that the more the world knows of Him, and the nearer men and nations live up to His teachings concerning love and good conduct, the better and happier they are. He therefore persuades himself to believe that he is a Christian and declares himself persecuted when told that his belief about Jesus is not saving and in Jesus at all. Christianity is not founded on the perfect character and sublime teachings of Jesus. Christianity is founded on the (a) divinity of Christ;

(b) his substituted obedience under the law of sin and death; (c) His vicarious suffering as a substitute; (d) His death as a substituted penalty for believers' sins; (e) His resurrection as a proof of His power over death and assurance of the resurrection of every believer in Christ; (f) And His ascension to the right hand of the Father as the believer's advocate and High Priest in the Holy of Holies above. The Modernist denies all the fundamentals.

There is no place in the belief of the Modernist for the fundamentals of Christianity. He cannot believe in the Fall of man for two reasons: First, he believes that man has ascended (not descended) from a lower to a higher form of life. Second, he denies the Genesis account of creation and therefore must deny the fall of man because the record of man's fall is contained in the very chapters, which he denies.

The Modernist cannot believe in the necessity of the new birth, for the reason if man has never fallen and died, there can be no necessity of a new birth.

He cannot believe in redemption by blood for the reason: That if man has not fallen he is not under condemnation, and if not under condemnation he needs no redemption. The Modernist cannot believe in the Virgin Birth of Jesus for the reason: That it was to be the seed of the woman (not the seed of man) that should be the redeemer. This promise of redemption through the seed of the woman (virgin birth) is found in the Genesis account of the creation and fall of man, the very chapters which the Modernist denies.

He cannot believe in the bodily resurrection of Christ for the reason that he denies that Mary conceived of the Holy Ghost. If Mary did not conceive of the Holy Ghost but bore a son to Joseph, then her son Jesus had no more power over death, than any other man naturally born and therefore Jesus has never come from the grave.

He cannot believe that Jesus ascended to the right hand of the Father to be the believer's advocate and High Priest making atonement with His own blood, for the reason, that if man ascended from a lower (and not descended from a higher to a lower) form of life, there has been no fall and if no fall no redemption, and if no redemption no vicarious suffering, no atoning blood, and if no atoning blood, no High Priest in the Holy of Holies.

If a belief in the inspiration of the Scriptures; the fall of man; redemption by blood; the vicarious suffering of Christ; regeneration by the Holy Spirit; the bodily resurrection of Jesus; and His presence with the Father on high as our advocate is vital, then the Modernist is the greatest enemy Christianity ever had. He comes to us with a Christian label, a "wolf in sheep's clothing." He comes under the banner of learning and progress. He comes in the name of science and truth.

Because he comes in the garb of a Christian and in the name of wisdom, science, truth and learning, he gets a hearing and if any of the lovers of God's Holy word cry: "Wolf! Wolf!" Some of God's elect begin to apologize for and even defend this wolf, that would destroy every lamb in the flock.

Modernism will no more mix with true Christianity than oil will mix with water.

There should be no place for a Modernist preacher in a Christian school. Christian schools should be true to their name.

Modernist teachers do not resign of their own accord. They seem not to have any sense of consistency. It therefore becomes necessary for Boards of Trustees to put them out. This has been done in a number of Southern Baptist Colleges, but in nearly every instance the Modernist teacher had remained long enough to rally around himself a number of personal friends, and sometimes followers, that the putting him out shook the institution to its very foundations and in some instances alienated life-long friends.

God save Mississippi Baptists and Mississippi

Baptist Colleges from the unpleasant and even bitter experiences of our brethren of other states.

We will not have the sad experiences of our brethren of other states unless some of our very best brethren whose orthodoxy has not yet been questioned, get in the way of an effort to keep Modernist teachers off our Baptist faculties.

—J. W. Lee.

HOW TO BRING ABOUT A REVIVAL

The question as to what is necessary to bring about a great revival is one of intense interest to every heart that longs for the things which it will give to our country. Every revival comes from God through the work of the Holy Spirit, but there is a human side where God works through his people. God does not have fixed and arbitrary times for these things. His love is unchangeable; his desire for the salvation of men is ever the same; and his mercy is always calling for lost men to come home. His Word is ever alive and powerful; the Holy Spirit has not left the earth and is still able to "Convict the world in respect of sin, and of righteousness and of judgment".

God works in the extension of his kingdom, through his Word, his Spirit, and his people; the Word and the Spirit are unchanged and unchanging in their readiness and power, the one variable quantity is the state of his people. The Spirit must have human personalities through whom he may work, and the Word of God must not only be spoken, but incarnated so to speak in the lives of living Christians. We do not need another gospel, for that which Paul preached is still the dynamite of God. The sword of the Spirit has not lost its edge, we only need power for its wielding. The revival will not come as the result of any sort of manipulation of crowds, we may have a sensation that way, but not a revival. It will hardly begin under the ministry of some noted and spectacular evangelist; God uses all possible means, but the history of revivals does not lead us to look to that source.

It will not be the result of great organizations for that purpose, the Spirit does not fit in a harness of human production; men can not make their plans and then say to the Spirit of God here is your chance come along. Those who have watched carefully some of the modern movements have seen the futility of this.

A revival will not come as the result of liberal giving, some have almost led our people to believe that if they furnished the money for our denominational enterprises a great revival would come. "It cannot be gotten for gold, neither shall silver be weighed for the price thereof". "Thou desirest not sacrifice else would I give it". Of course we ought to be liberal and bring all the tithes into the storehouse, to withhold from God and his cause is a grievous sin, but liberality alone will never bring us a revival.

1. A real revival must have faithful preaching and teaching of the Word of God. No revival will ever come from preaching which does not emphasize the great fundamentals of religion.

We must preach about sin, its fruitage in death; about judgment for sin and the doom that follows judgment. There must be the exaltation of the cross of Christ as the only way of escape from impending ruin. The new birth must be emphasized, and the Holy Spirit honored as the only agency which can bring it about. No revival will come of preaching which minimizes sin, that places a question mark after the eternal deity of our Lord, or fails to exalt the cross as the heart and core of the world's redemption. The men and women of this generation need to hear the old Bible truths about heaven and hell. We have played long enough on the soft pedal, it is neither a spirit of kindness or love toward lost men, but a sort of sickly sentimentality that refuses to speak of dreadful things when the dreadful things are true. Faithful, loving, tender, but unflinching preaching of the great eter-

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nal facts of the Word will help in bringing a revival.

2. **God's people must meet his revival conditions.** The Holy Spirit will begin a revival just so soon as he finds a people through whom he can work to bring it about. He is far more in earnest about it than we are, he is ready and anxious. There is no clearer statement in all the Book of the way in which revivals come than the words of God to Solomon in I Chron. 7:14. "If my people which are called by my name shall humble themselves, and pray and seek my face and turn from their wicked ways, then will I hear from heaven and forgive their sin and heal their land".

No age or condition will get beyond these words, they are timeless and ageless in their application. The same things in essence that brought revival to Israel three thousand years ago will bring it now. The same things that held back the blessings of God then will hold it back today. "Shall Pray." Revival seasons begin with prayer, real prayer, earnest prayer, heart-searching prayer. The revival is prayed down and not worked up. Hear another Old Testament prophet. The prophets are good authority, for every one of them lived and worked when revivals were sorely needed. "Therefore also now thus saith the Lord, turn ye to me with all your heart, and with fasting and weeping and mourning; and rend your hearts and not your garments; and turn unto the Lord your God, for he is merciful, slow to anger and of great kindness and repenteth him of the evil. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children, and they that suck the breasts; let the bridegroom go forth out of his chamber and the bride out of the closet. Let the priests and the ministers of the Lord weep between the porch and the altar, and let them say 'Spare thy people O Lord and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, where is thy God?' Then will the Lord be jealous for his land and pity his people." Joel 2:12-18. Joel here calls for the people of God to gather for prayer; he calls upon the ministers to lead in the praying; and many times people need to be led to pray more than preached to. How would it do for the Baptists of our state or the South for that matter to have a great meeting simply for prayer and supplication? How we need to cry as did the apostles on one occasion "Lord teach us to pray".

"Shall humble themselves." Humility is not a posture of the body, not a form of speech, not a matter of dress or of melancholy countenance, but a condition of heart. The word humble comes from the Latin "humus" meaning the ground. Humility is not a common grace in this Laodicean age, but is a necessity if we would see the glory of God. It means that we are conscious of sin in the sight of God and that knowledge puts our hearts as well as our faces in the dust. It means that we have caught a little glimps of his omnipotence and our own weakness, a vision of his wisdom and our ignorance, and these things have brought us to his feet confessing our sins and crying for his power to do what our weakness can never do.

"Seek my face." We need the God hunger in our souls, so that our "Heart and our flesh cry out for the living God". When we are more concerned about our nearness to God than anything else, we will find him. When God's people seek for his face like they seek for money and for the applause of the world; when his favor is the earliest waking thought, he will be found and his blessing be upon the finder.

"Turn from their wicked ways." These seem harsh words to use about the people of God; yet what shall we say about the Sabbath breaking, the profanity, the desertion of God's house, the meager handful that come to our prayer meetings and the throngs at the places of amusement?

Is there not something seriously and vitally wrong when such vast numbers of church members are callously indifferent to the multitudes who are on the way to hell?

The Christian who can walk unmoved in the midst of a lost world for which his Lord died, is to speak as mildly as possible in need of a revival. God cries to his people turn, turn from your wicked ways, and we will have no revival till there is some sure enough turning.

When these things are done, God says, "I will hear." Most of our so-called prayers are unheard, there was no push of soul, no real heart throb back of them. They were said to be heard of men, to ease our consciences, and not because we really wanted or expected God to do any thing. But when these things are done a real cry will go up to God, some sure enough praying, and he says "I will hear."

We need to pray like Moses until we hold as it were the hands of God. You will remember that when he poured out his soul to God on behalf of Israel God said "Let me alone that my wrath may wax hot against them". Think of God saying to a man let me alone that I may do some thing; yet that one who prays like Moses puts necessity upon God, things must happen, will happen. "And forgive their sin". God has not forsaken us, though we forsake him, if we return we will find his forgiveness. He is anxious to forgive and waiting to bless. He hails with joy the first sigh of sorrow and the first tear of repentance. Our God is a forgiving God, and he delighteth in mercy. The door is open, love waits and mercy beckons, he will forgive and the joy of that forgiveness will make mighty soul winners of his people.

And heal their land. Our country suffers from evils which have come from forgetting God, and the resultant law and careless living. Lawlessness, worldliness in its myriad forms, covetousness which is idolatry,—he will heal. Modernism stands with every sword point turned upon the sacred things of his word, but he says, I will heal. The devil has no might or cunning which can stand before the prayers of the redeemed of the Lord. Men will obey law when they get right with God. Worldliness will be driven out of our churches when the true fire burns upon their altars. Once let the conscious presence of the living Christ be felt as he will be when God revives his people, and sin will have to go. We cannot win of ourselves, we will not win the conflict against Modernism with books and newspaper articles, (and yet I would not have our side to stop writing) for every one that is written upon our side Satan will find a brilliant man with specious philosophy and plausible arguments upon the other. The one invincible argument is the manifestation of the power of God in the revival of his people and the conversion of the lost. Right now we need great intercessors, mighty men and women of prayer. "Where is the Lord God of Elijah?" He is not dead, and when Elijahs pray he will answer. He is not dead neither has he forgotten. The devil would have us believe that the days of great revival power are over. "Where is the Lord God of Elijah? God has given us the key which will unlock the windows of heaven; pray, "seek my face, turn from your evil ways", and we have his immutable word that he will hear, forgive and heal. We can have a revival, it will take agonizing prayer and that is not easy, it will take humility of soul and that is not pleasant, it will take amendment of life but it is gloriously worth the price. If for the next three months the people of God did nothing but pray, pray, with confession, pray with heart searching, it would be the greatest time in the history of our people. Yes we can have a revival if we are willing to meet the conditions and pay the price.

—E. K. Cox.

JESUS COMFORTS HIS DISCIPLES

It is the last night of the Savior's earthly life, and the little company have gathered in that upper room in Jerusalem for their last Pasover feast together.

Perplexing thoughts occupy their minds as they ponder over the events of the last few days. How he was received by the people as he rode as a king into Jerusalem, how he had taught great and wondrous truths in the temple each day; and how, on going to and from the city each day he had discoursed to them about His crucifixion, about their future trials, and the fate of their beloved city.

With their minds elated by an anticipation of the splendors of an earthly kingdom, there had been a dispute since they assembled as to who should occupy the highest place in this kingdom, which he had rebuked by an object lesson, teaching them that service only is worthy of the highest honor.

He has told them that one of them should betray Him and has sent the guilty one away, and He has said that another should deny Him. The strange new feast of the Lord's supper is instituted as a memorial of Him, typifying His death and sufferings. And so their minds are burdened with conflicting emotions and their hearts are overwhelmed with sorrow.

Perceiving this, the dear Savior, with sympathetic heart and tender voice, bravely hiding His own sorrow, speaks the words of comfort to them that have been the solace of countless thousands since that memorable night. How many have been soothed in their dying hours by the sweet cadence of, "Let not your heart be troubled * * * In my father's house are many mansions * * * I go to prepare a place for you and if I go and prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also."

—Georgia Dees Phillips,
Shubuta, Miss.

CONDITIONS OF SUCCESS

(Offered by the 1925 Campaign Commission)

1. Humble dependence upon God and the leadership of His Spirit. This implies the maintenance of an atmosphere of prayer and intercession on the part of His people. Coupled with this we must recognize the necessity also of faith and confidence in the brotherhood.

2. The spirit and purpose of the churches to maintain an atmosphere of evangelism. The success of all our enterprises depends upon the maintenance of a fervent evangelism throughout the South.

3. Maintenance of high ground on the part of individuals and churches in the matter of denominational support, along with adequate provision for local needs.

4. Subordination of interest in institutions and activities nearest at hand to the claims of the whole Program.

5. Every institution and activity making its rightful contribution to the aims and purposes of the Program.

6. Everywhere and under all circumstances, individuals, churches and institutions should major their interests and efforts upon the Unified Program, recognizing that the common treasury of the churches constitutes the greatest financial resource of the Kingdom.

7. Readiness on the part of state and South-wide agencies to meet on confederal basis for consideration of matters of mutual concern.

8. A recognition of the dignity and importance of pastoral leadership, also the churches and district associations as the most effective working units.

9. Creation and maintenance of an atmosphere of confidence, hope, unity and world outlook.

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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

SAVING THE LOST

It is good to see the renewed emphasis of today on evangelism. There is a feeling among all of us that we must get back to the original purpose and plan of the gospel, that of saving a soul from sin and death and hell. It will be well for us if it is not a mere theoretical return, but an actual beginning again of personal effort to save men. It is not enough to talk about it; we must do it. There is nothing that can excuse any one of us from the obligation to rescue the lost men and women whom we know personally, and to extend our efforts at saving souls on to the circumference of the circle.

When it goes beyond our own personal horizon we call it mission work. But it is the same thing anywhere and everywhere. We, who have allowed our own personal ardor for the salvation of souls to cool, have sometimes contented ourselves with the idea that we are supporting others who can do this better than we can. We may call them pastors or evangelists or missionaries. But the truth is that when we allow the fires of compassion for lost souls to die down in our hearts, we will find there has been a corresponding loss in the hearts of those we supposed were specialists in that line. Even our missionaries on the far flung battle line will reflect and are already reflecting, our own lack of concern for the lost. They like ourselves find it easier to do some secondary, less important work of teaching or keeping up the fences or even beating the air instead of snatching sinners like brands from the burning.

But unless we are gripped with the conviction that men are lost and that we have the only remedy for sin, the only means of salvation in the gospel of Christ, we have lost sight of the purpose of the gospel and our own mission in the world. We have a conviction that the present confusion and distress, insofar as there is confusion and distress in our mission work, is because we have lost sight of the real purpose of the gospel of Christ. We do not believe for a moment that our boards would be sending up continual distress signals if we, not they alone, but all of us, had not lost sight of the original gospel purpose to save sinners. And we believe that the quickest way out, the only way out, is genuinely to repent and do the first works, getting back to the business of saving the lost. This is said in no unfriendly way, and is no shaft aimed at the boards; it is because they truly represent us and we have all misplaced the emphasis. We are spending our energies in maintaining ourselves rather than in saving the lost. Some candlesticks are in danger of being removed unless there is a change.

But the change has got to come not at the top, but at the bottom; not in the boards first of all, but in our churches. Unless the love of God is shed abroad in our hearts by the Holy Ghost given to us, there will be no evangelistic passion. Unless we can say with Paul, "The love of Christ constraineth us", we will not be able to say they that live no longer live unto themselves, but unto him who for them died and rose again. Then we

will know no man after the flesh, but every lost soul will make its appeal to us. Then will old things be passed away and all things become new. Then will we be ambassadors on behalf of Christ and beseech men to be reconciled to God.

THE DOCTRINE OF BALAAM

Don't forget that the word doctrine means teaching and in this case is so translated in the American Revision (Rev. 2:14). The story of Balaam is one of the most tragic in the Old Testament. He comes from somewhere out of the East, apparently a man who had the knowledge of the true God and whom God had at times used as a prophet. He had made quite a reputation in the country that lies between the Jordan and the Euphrates. As he had foretold future events people came to think he could determine the future, that is bring to pass things as well as forecast them. It's a long story and an interesting one how the king of Moab alarmed at the advance of the multitude of Israel towards his country, terrified at the reports of what God had done for them in the desert, sends for Balaam to bring a curse upon Israel and destroy them before they should overrun his country.

Balaam, protesting that he couldn't be bribed with a house full of gold, goes along to see how the way opens. Himself more and more lured by the promises of Balak, and failing in any legitimate way to satisfy him, he at last allows weakness to turn to wickedness and lays a snare for the Israelites. He knows enough about the righteousness of God and the weakness of men to lay a plot for the wrath of God to be visited upon Israel. He knows as long as they are true to God, he will protect them, and when they sin against him, he will punish them. So he plans deliberately to lead them into sin. He prepares an idolatrous feast, followed by lascivious dances, and orgies of lust. The Israelites fall into the trap. "The people sat down to eat and drink and rose up to play." The mischief was started; and only after three and twenty thousand had been slain was the wrath of God abated.

Now this is the warning that is issued in the second chapter of Revelation against "the doctrine of Balaam who taught Balak to cast a stumbling block before the children of Israel." This is the devil's star play, to put the servant of God out of the game. And the only way he can put one out of the game is by getting him to sin. The persecutors of Daniel were close to the truth when they said, "We shall not find any occasion against this Daniel except we find it against him concerning the law of his God." The only way the devil can interfere with the progress of the kingdom of God is to get something wrong with the Christian or something wrong on the inside of the church. If he can inject something between him and the Lord, something that will disconnect the Christian with the source of power, something that will turn away the favor of God and provoke him to anger and compel him to chastise his servant, the mischief is done. Balaam was the astute instrument of the devil and he has had many successors in office.

The worst damage that ever befalls a Christian community is when a preacher is led into sin. More havoc is wrought by the fall of one prominent Christian in a church than by all the assaults of a generation from the outside. The devil has his sharpshooters up every tree to pick off the Lord's leaders with his poison bullets. Sometimes they are effective. He knows if he can get Israel to sin, he has thrown the whole camp into confusion. This is his master stroke.

How often it has happened when the cause of Christ was winning victories and there was hope inspired of complete triumph, some Achan was found in the camp that made further progress impossible, and set back the clock for a generation. Or it is possible that some false teaching is introduced that negatives and nullifies the whole gospel. It is possible for a false gospel to produce more harm when preached by good men than can be done by the preaching of the

true gospel by bad men. Paul says he is glad for the gospel to be preached even of envy and strife; so it is the gospel that is preached. But when it comes to the preaching of a corrupted gospel, his attitude is quite different. He says, "Though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema." A false Christian works confusion; a false gospel prevents anybody's being saved who accepts it. Our generation has been the play ground of all the children of Balaam who put stumbling blocks before the children of Israel.

DOST THOU ROB TEMPLES?

God hates humbuggery. Jesus poured out the vials of his fiercest denunciation on hypocrisy. It was one of the problems of the early disciples to free themselves from the Ananiases, Sapphiras and Simon Maguses. The greatest hindrance to Christianity today is false professors, people who are Christian in name and not in practice. It is easy to wear the label but lack the spirit of Jesus.

In the second chapter of Romans Paul punctures the pretensions of those who boast that they are Jews, but prove that they are not true Israelites. He insists that it is not enough to belong, one must conform. People not themselves Christians are fond of referring to the "heathen Chinese". The bloated bombast may be proud that he lives in a Christian land, while his practices are anything but Christian.

It is this kind of man that Paul goes after good and strong when he says, "Thou that abhorrest idols, dost thou rob temples?" Here is a man with all the advantages of a Christian civilization, the tradition of Christian ancestors, the prestige of a Christian family and name; nay more, with all the pride of position and scorn of those who have been less favored, who have no knowledge of the true God and who bow down before idols. To him idolatry stands properly as the symbol and cause of ignorance, depravity, degradation.

But wait a minute. Paul has a question to ask you: "Thou that abhorrest idols, dost thou rob temples?" Here stand the churches of Jesus Christ all around you. They are the symbols and the cause of all the greatness that distinguishes us from the heathen. What is your attitude and conduct toward these churches? We are not now speaking of the material structure, but the church itself, the organization, the institution which is the body of Christ and the organ through which he does all his work in the world.

Do you go to its service? Do you take part in its work? Are you a part of its life? Do you contribute to its ministration to men? Or do you rob it of your presence, your influence and your offering? One tenth of the income of every Christian belongs to God, one tenth of what any man makes. The church is the fulness of him that filleth all things. It is through this that God works and here we work with him. Are you robbing the temple of God of what belongs to it? Christianity is not a mere lip profession, it is not a nominal attachment to a belief, nor an organization. It is the practical exemplification of faith in Jesus, by carrying out his will and carrying out his work. We will have to answer God's questions now, and in the judgment.

As proof that Roman Catholics are good politicians, it is said that in Germany where sixty-five per cent of the population is Protestant, the four last chancellors have been Catholics, and the president recently deceased was a Catholic. In Holland, commonly reckoned a Protestant country, a majority of the ministers are Catholics. In Germany last year it is said that eighty-eight evangelical institutions have been closed in the past year, while seven hundred Roman Catholic institutions have opened since 1919. While the Protestants outnumber the Catholics two to one the Catholics have more than a third more priests than the Protestants have pastors.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Someone has suggested that the writer harmonize his statements contained in the Baptist Record a few weeks ago concerning the Unified Budget and the Endowment Campaign for the Woman's College. In response to this request, he wishes to say that he is first, last and all the time for a Unified Budget and one which will take care of all of the causes. He also believes that campaigns for special interests are detrimental to a Unified Budget. Then why wish the Woman's College Endowment movement success? The reason is this: that it was understood by the Education Commission when permission was given to the College to wage this Campaign that approach would be made in a quiet way to individuals with large means and that the Endowment Funds should be raised in this way, from individuals who did not subscribe to a Unified Budget the amounts which they are able to give. In other words, it was the understanding of the writer and the understanding of the Commission that this Endowment Fund would be made up of gifts which could not be obtained for a Unified Budget, thus adding to the Denominational assets whatever amount might be obtained for the Endowment Fund.

It would be a great thing for the cause in our State if our educational work, as carried on by the Denomination, could be sufficiently endowed to enable the schools to have the needed recognition and to carry on their work without any financial embarrassment or without interfering with any other work or without causing a reduction in mission and benevolent funds as has been necessary for several years.

Occasionally a writer fails to give either his postoffice, the date of his letter and to sign his name, and the postoffice is not stamped on the envelope sufficiently clear to be made out. Under these circumstances, we have found it rather difficult to answer his letter. So, if any writer fails to receive a reply, with this explanation he should know why.

Reverend J. D. Franks, pastor of the First Church, Columbus, is giving some valuable information in his Church Bulletin. He is provoking his own Church to emulation by citing what other churches are doing. In his last Bulletin, he says that the First Baptist Church of Mansfield, Louisiana, with a membership the size of the membership of the First Church of Columbus, has 82% of the members tithing and that practically 100% give regularly to the Church Budget. Furthermore, the people bring their offerings to the Church. They give tens of thousands of dollars to the Master's Cause. Their pastor is strong for the Denominational program. Hence, you need not be surprised that his salary is \$6,000.00 a year, for he seeks first the Kingdom of God by placing emphasis on missions. In this same Bulletin, Brother Franks states that the First Baptist Church of Dallas, Texas, with a membership of 4,000, had 90% of its membership last year making pledges to the Budget. Their goal for this year is 100%. This is their record for Denominational work while building a great structure in which to carry on the work of the Kingdom. If the building of large church houses does not get in the way of these large churches, there is no reason why the building of small houses should get in the way of the Denominational program in small churches. Much depends upon the will.

The average Bible reader is familiar with the name of Joshua and with the name of Caleb. These were two of the spies sent to inspect the

Promised Land. But how many know the names of the other spies? Why do they know the names of the two? Simply because they are the men who said, "Let us go up at once and possess it"; because they had a spirit to do the command of Jehovah. Those whose names we do not know said, "Would to God we had died in Egypt or in the wilderness." They would rather have died in Egypt or in the wilderness than to go on and to do what the Lord had commanded them. We have some people today who are wanting to turn back as did the spies whose names we do not know and for similar reasons they desire to turn back. Some of the churches want to select leaders who will lead them back and some leaders are being led by such people as these spies were, but just as these people could not carry out the will of the Lord by turning back, so we cannot carry out His purpose by turning back. I fear greatly for the people who have become weak-kneed with reference to the 1925 program. It is a good time to say, "Quit you like men. Be strong."

That was a very truthful saying which was uttered by the two spies whose names we remember and revere. They said that the giants were bred for the Children of Israel. That was to say that the overcoming of the obstacles which stood in the way which God had commanded them to go would be as refreshing and strengthening as food is to the body. That was a great truth which they uttered, but it is just as great today as it was then. We do not grow and become strong as a result of easy tasks. We become strong by facing gigantic tasks and seemingly insurmountable problems and coming out master over them. When in Revelation the seventh chapter the question is asked concerning the multitude of the redeemed whom no man could number, the answer came, "These are they who have come out of great tribulation." You will notice again and again in Revelation when the writer is speaking of rewards into which the redeemed are coming into possession of, it is said over and over, "He that overcometh shall inherit these things."

May these thoughts not inspire both preacher, deacon and layman to take off their coats and roll up their sleeves and with a determination finish before the close of March the pledges for the 1925 program? We are well able to do it. We should have done it in December. If we wait a little longer, our experience will be that of the Israelites on the morning following the day when they failed to rally to the challenge of Joshua and Caleb. They tried to go up and possess it but could not do it for the Lord was not with them. Watch it. If the churches wait a little while longer to do this task which should have been done by the 7th of December, they shall find themselves unable to do it.

From the letter which Dr. B. D. Gray has written concerning the Woman's Missionary Union and the March Week of Prayer, it seems that the offerings are to be given to Home Missions. If Dr. Gray follows the precedent which he set during the Campaign, he will report all of these contributions to the State Headquarters in order that the amount may be deducted from the Home Board's allotment from the 1925 budget. We are somewhat surprised that Dr. Gray favored this movement as he has stood so faithfully for the allocation for the 75 Million Campaign. We believe this effort on the part of the W. M. U. is detrimental to a Unified Budget. Everybody in the Southern Baptist Convention who voted, voted for the Unified Budget and for the allocations which Mississippi has accepted. We therefore trust that the Societies in Missis-

siippi will not break faith and interfere with our Unified Budget by offering the Home Mission Board extra contributions during the month of March. If the Unified Budget is right, it should stand. If wrong, the sooner we abandon it the better. But if it is right, it cannot withstand the onslaughts which are being made by other causes which are seeking more than the allocation which they accepted in our Conventions. To say that these contributions are to be over and above the subscriptions will never satisfy nor appear fair to that cause which is not receiving designations. It is true that the appeal of a large indebtedness is the reason assigned for favoring certain objects. But it is also true that if some of the causes which are not in debt had not exercised greater discretion than did the Home and Foreign Boards, they would likewise be laboring under a great burden of debt. We have it from the Secretary of the Home Board that the Board the first year after the Campaign was launched appropriated \$1,000,000.00 more than the Secretary recommended. We should not let even a debt disrupt our Unified Budget which provides for all of the causes in proportion to their respective tasks.

Dr. J. D. Moore retired from the editorship of The Baptist and Reflector. Temporarily the paper is conducted by Secretary O. E. Bryan, until their Executive Committee meets in Nashville, March 10.

Pastor R. M. Jennings resigns Third Church, Nashville, Tennessee, to accept First Church, Huntsville, Alabama.

There are one hundred twenty-eight denominational workers among students in state schools in the United States.

Sometimes when people talk about the freedom of the press they mean to express approval of it so long as its utterances suit them. Otherwise—that's different.

News and Truths says there are 21 counties in Kentucky in which only one person in fifty is a Baptist.

A man in Chicago University proposes to try an experiment for two years of eating only when he is hungry, in order to see what effect it has on the mind. We know some people who have practiced that so long that it has ceased to be an experiment. Modesty forbids our telling what a wonderful benefit it has proved to be.

The Word and Way has an editorial in the issue of February 26 opposing the operation of hospitals by the Southern Baptist Convention on the grounds that hospitals are local, and that the Southern Baptist Convention is primarily missionary, and because the hospitals have brought the Home Board into debt. We answer the last first by saying that the Home Board was badly in debt before the New Orleans Hospital was started; that the Home Board never gave a cent for the property at El Paso but has borrowed \$300,000.00 on it to use in other work; that it never gave a cent for the ground of the hospital in New Orleans, but it was given by people in New Orleans and is worth approximately \$100,000.00; that it has never spent a cent on this hospital till January 12, 1925, and then loaned \$50,000.00 for which it holds a note from the commission bearing six per cent interest. The hospitals are not responsible for the Home Board's debts, but one has furnished the Board money to operate on. As to the work being local, that objection can be made to all mission work; it is all local or it does not exist. And as to its being missionary, it is as truly missionary as the educational work conducted by the Southern Baptist Convention, for Jesus did heal the sick, but he and his apostles never established a school.

KEEP THE SOUL FIRES BURNING

When an increasing number of our Baptist churches report no baptisms in a year, it is high time to search our hearts and re-emphasize the soul-stirring work of soul-winning under the direction of the Holy Spirit. It is true we need to organize our agencies and churches for sane evangelistic efforts, but we need to agonize also over the stagnation within our churches. If our church members should get revived and disturbed, the sinner could be reached.

One obstacle that we preachers should eliminate in regard to "meetings" is the obstacle of "no preparation" for an evangelistic effort. There is the danger of counting heads instead of hearts, the danger of seeking new members instead of new births. Pastors go from one meeting to another and do not prepare their own fields for soul-winning campaigns. When suggestions are sent to some pastors by the expectant "helper", he arrives and hears the pastor say: "We were awaiting your arrival; there has been no preparation." Too many pastors expect conversions and accessions only at the appointed time of "protracted meeting" as if God could visit that church at no other time. We get too anxious for "visible results" instead of regenerated hearts. The Holy Spirit must convict and appropriate the work of Christ to the penitent's soul; we make a mistake if we are not willing to wait for regeneration.

—J. C. Greenoe, Th.D.

Vicksburg.

SOME SOUL-WINNING SUGGESTIONS

By I. R. Scarborough

There is a wide feeling that Southern Baptists should this year do far more toward information, inspiration and organization and prayer for a great, Southwide, intensive soul-winning campaign. Greatly desiring that this should be done and looking to helpfulness in seeing that it is done, I write the following suggestions to the leaders among our people—pastors; superintendents of Sunday Schools; B. Y. P. U., W. M. U., associational, secretarial, and other leadership among our people.

1. I suggest first that the matter of this soul-winning campaign be taken up in all of our churches and the organizations in our churches, in prayer, praying for divine wisdom and power. Mention it in your pulpits and emphasize it in your prayer-meetings and in all the groups of the church, showing the necessity for the revival and the power of prayer in bringing about a revival. Prayer will bring a revival.

2. I suggest that the pulpits throughout the South ring out persistently and clearly on this great matter, the need of a revival and the conditions by which it may be brought about. If all the pastors in the South and all our other leadership will speak and teach and press this matter in pulpit and classroom it will bring about a great conscience on soul-winning.

3. I suggest that at the next fifth Sunday meetings in the associations or associational workers' conferences that the entire program of such meeting be made out with reference to an evangelistic and soul-winning campaign. Plans for an associational-wide campaign in the spring and summer should be set out and made out with a definite effort to reach the pastorless and weaker churches. We must go after our great country constituency.

4. I suggest that pastors' conferences in the cities and larger places pray for and plan for and discuss city-wide and associational-wide campaigns for souls this spring and summer and that as soon as possible the evangelists or pastor-evangelists be secured for each church and each meeting.

5. That in connection with our Baptist schools, either in the spring or in connection with their commencements or just after, there be held under the direction of the state forces or the college forces an evangelistic conference lasting one or more days, to which there be invited the pastors

in neighboring sections; and that all the ministerial and missionary students in these schools be urged to attend, that a regular evangelistic and Bible conference be held. This is already being done annually in some of our states under the direction of the state secretaries. This could be done very effectively.

6. I suggest that the state forces call at some convenient time a state-wide evangelistic and soul-winning conference, say spend one or two days with a well-wrought out program, and that plans be set up for a state-wide campaign for winning the lost to Christ.

7. That pastors through their different organizations in their churches organize soul-winning classes and teach personal work to the classes and train them for winning the lost. There are a number of fine books which can be used in this matter—Burroughs' "Winning to Christ", Torrey's book on "Personal Soul-Winning", Evans' "Personal Soul-Winning", my book on "With Christ After the Lost", and a book which the Sunday School Board is now getting out—"A Search for Souls" by me. These books can be taught very effectively to soul-winning classes.

8. I suggest to the W. M. U. and B. Y. P. U. forces that they organize for extension work in soul-winning, send out leading workers in these organizations to nearby towns on Sundays, Sunday nights, and week nights to hold soul-winning campaigns. The laymen organizations can do marvelous work in this direction as well. If pastors in central places would make week night engagements in small country and suburban churches, holding evangelistic meetings each night, it would be very fine for the preachers themselves and for the churches.

I mean by these suggestions to urge our people to take up this matter of winning the lost to Christ in a most vigorous and aggressive way. The editors of our papers, the state and general secretaries, and many of our pastors and other workers have committed themselves definitely to this task. If we will do our dead-level best, Southern Baptists could baptize a million people this year. May God give us such a glorious achievement.

THE AFFLICTION MADE BENEFICIAL

The preacher in his visiting the sick and suffering is often asked by those that are suffering, "Why should I suffer so or why God put us to such tests?" The minister is bewildered at this time to know just what to say and yet to be faithful to God's word, for there is much said on this subject in God's word. We should study God's word and know what God's will is in our life, and many times we would see the glory of the fathers and understand his workings with us.

The afflictions are made beneficial in promoting the glory of God. John 9:1-3. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind. Jesus answered, Neither hath this man sinned nor his parents but that the works of God should be made manifest in him. If we would realize that we are God's and he is using us to display the works of God. This is God's way to teach his works. We should submit as many others that were persecuted for the word of God. The opportunity comes to us in suffering to glorify God.

I think I have seen this glory manifested in many of the suffering saints. Look at Jesus' teaching again on this subject in John 11:3-4. "The Sisters therefore, sent to him, saying, Lord behold he whom thou lovest is sick." "But Jesus, having heard, said, This sickness is not to death, but for the glory of God, that the Son of God may be glorified by it." We should be submissive to God's will in our life. What a great glory Jesus brought in the raising of Lazarus. "Many of the Jews, who came to Mary, and beheld what he had done, believed on Him. Here the suffering and death was used by our Master to save the souls from hell. Why not in others as well

as in Lazarus? Why not today as well as in Lazarus' day?

Jesus' death was to glorify God. John 21:18-19. "Verily, verily, I say unto thee, when thou wast young thou girdest thyself, and walkest whither thou wouldst, but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldst not. This spake he signifying by what death he should glorify God." Our Master's teaching and life and death were to glorify God, his Father. Our life should be spent in such a way that when we come to death that our whole desire will be to glorify God.

God teaches us his will by the afflictions he puts on us. We should hear the admonition in Micah 6:9, "Hear ye the rod, and who hath appointed it." When we are suffering and perplexed, we should try to hear the Lord's voice and see his Name for the wise shall see thy name. The Psalmist said, "It is good for me that I have been afflicted: That I might learn thy statutes." Ps. 119:71. When the dark clouds come to you turn back to God's statutes and learn them, then you will have the experience of the Psalmist.

We have in our body treasures, which gives the light of the knowledge of the glory of God in the face of Jesus Christ, to the world. The world is not reading the Bible, but they are reading your life and mine. God speed the time, when the world will find the light of the knowledge of the glory of God in the face of Jesus Christ in the hearts and lives of every church member. II Cor. 4:6-7. "For God, who commanded the light to shine out of the darkness, hath shined in our hearts to give the light of knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." The treasures shine out of the hearts in the hour of suffering to help those that are in darkness. May the time come when all cry out, use my life, my suffering and my death to reveal thy own self to the lost world. For it is God's will to reveal to the world the life of Jesus in our mortal flesh. To reveal the life we must hear the dying of the Lord Jesus in our body. Therefore, when suffering, trouble, distress, perplexity and despair comes to you, ask wisdom of him who has promised to give, and remember you are God's and he will deliver you.

Ps. 34:19, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." The opportunity to glorify God is coming in our life, in our suffering, and in our death. We welcome life but suffering and death we want to push it off, and in some way let it pass us by without tasting of the cup. If we would look at these as opportunities for us to serve the Lord, these dark hours would have more light and perhaps they are the greatest of all and we will fully realize it when we come in the glory of the Father.

I Cor. 4:8-11, "We are troubled on every side yet not distressed; we are perplexed but not unto despair; persecuted but not forsaken, cast down but not destroyed, always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh." When we suffer and the dark clouds overshadow us, we should think that this is the opportunity to let the Lord use us and we should think as Paul said, "For Jesus' sake", and "delivered unto death for Jesus' sake."

—S. H. Shepherd,
Pastor, Courtland, Miss.

A bit of personal work: The Y. W. A. at West Point has begun work in one of the colored churches with the colored girls. Their plan is to organize them into a mission band. Do we owe the colored people in our midst anything?

THE BOOK OF ROMANS

By W. A. Sullivan

The Verdict (Rom. 3:9-20)

Perhaps it is well at this point that we review the ground covered in the previous expositions:

1. At verse 17 of the first chapter, the masterful introduction of the book closes.

2. The first great division of the letter, dealing with Universal Condemnation on Account of Universal Guilt, begins with verse 18 of the first chapter. From this verse to the close of the chapter, the Charge of Guilt is argued at length.

3. The Principles of Judgment are enunciated, chapter 2:1-16. These principles as we have seen are: (1) truth, (2) works, and (3) grace.

From chapter 2:17-29, the Defense of the Jew against the Charge of Universal Guilt is anticipated; and the Fallacy of the defense is shown.

5. At chapter 3:1-8, some difficulties encountered by the preceding argument, are presented and answered. This brings us to the end of the first section of the first main division, viz: The Verdict of Guilt, (3:9-20).

Verse nine of chapter three is both transitional and introductory.

"What then? Are we better than they? No, in no wise. For we have before laid to the charge of both Jews and Greeks that they are all under sin."

The question is: How does the case now stand? Will the Jew, as such, have any exemptions that the Gentiles do not have. The question is answered with an emphatic negative. Attention is called to the previous argument that all alike are guilty. Paul does not say as the translators quote him that he has "before proved" that all are guilty, though he might have said so. He simply rests the case on the ground of his previous argument and appeals to God's word for the verdict. The scriptures declaring the verdict are quoted from the Psalms and the prophecies of Isaiah. They declare the Universal Guilt of Mankind, as such, before God.

I. As To Character, (3:10):—

"There is none righteous, no, not even one". From the Divine viewpoint, there is not even one among all humanity whose way of thinking and feeling and acting is wholly conformed to God's will.

1. The understanding of all is perverted, (3:11a)—

"There is none that understandeth".

2. The motives of all are godless, (3:11b)—

"There is none that seeketh after God".

3. The aims of all are perverted, (3:12a)—

"They have all turned aside".

4. The nature of all is depraved, (3:12a)—

"They are together become unprofitable".

The Greek word translated "unprofitable" is a picturesque one, used to describe spoilt milk or tainted meat. It does not mean that every man is as bad as he might be. But it does mean that human nature is depraved in all its parts. Man is depraved and sinful in the totality of his nature.

II. As To Conduct, (3:12b):—

"There is none that doeth good, no, not so much as one".

Nothing else could be expected. Guilty character inevitably issues in guilty conduct. Human nature totally depraved is incapable of moral goodness. The guilty conduct of mankind manifesting the depravity of the heart is seen:

1. In Speech.

(1) It is corrupt at its source, (3:13a)—

"Their throat is an open sepulcher".

(2) It is deceitful in its expression, (3:13b)—

"With their tongues they have used deceit".

(3) It is poisonous in its effect, (3:13b)—

"The poison of asps is under their lips".

(4) It is blasphemous toward God, (3:14)—

"Whose mouth is full of cursing and bitterness".

In this description of the speech of the sinner, the physiological order is suggestive: throat.

tongue, lip, mouth—from within without. Evil thoughts, expressed by sinful, vile, blasphemous speech, proceed from the heart. There is no surer indication of the condition of the heart than the quality of speech which one utters. The guilty conduct of men is manifest also.

2. In Actions. Those actions are described,

(1) As bloody, (3:15)—

"Their feet are swift to shed blood".

Cain, the first-born of the children of men, slew his brother Abel. From that time till now, rivers of blood have been shed by the murderous hand of men. They have killed each other. Nations have destroyed each other. Engines of war and poisonous gases are more deadly today than at any time in the history of the human race. Science is bending her energies in quest of an instrument of death by which whole nations may be destroyed utterly in a night.

In this day of nominal peace, behind the printer's ink on the front page of nearly every daily paper, one can see in imagination the stain of spilled blood. And blood is shed unseen, sometimes before it is born.

2. As destructive and miserable, (3:16)—

"Destruction and misery are in their ways".

Besides being the verdict of God's word, that is also the verdict of history. As far as we can see back into the dim distant past, the path over which mankind has trod is marked by the destruction, debris, and ruin of men and nations. At every turn along the way, gaunt misery shows her haggard face.

(3) As a stranger to peace, (3:17)—

"The way of peace they have not known".

Diplomats have written their treaties to be thrown to the waste basket as scraps of paper. Statesmen have formed their leagues to be violated on the slightest provocation. Philosophers have sought their "summum bonum", and in the search have lost themselves in the dark. Novelists have dreamed of their Utopias, and have awaked to find that it was but a dream.

Poets have sung of the dawning of a day of Universal peace. But, alas! Too often the world has not heard the harmony of their songs. The ears of men have been deafened and deadened by the deceitful lies of hatreds and jealousies, by the death rattle of the cruel saber, by the angry howls of the dogs of war; by deafening roar of murderous artillery, by the heart-rending shrieks of wounded, dying men; by the subdued weeping of lonely sweethearts, broken-hearted mothers, bereaved wives, and orphaned children. Ah, indeed, mankind has been a stranger to peace. Peace has been a stranger to this world.

III. A Resume of the Verdict, (3:18):—

"There is no fear of God before their eyes".

In chapter one we heard the charge made that man had refused to give God first place. We saw him go farther away till he finally refused to have God in his knowledge. Then we saw him sink to the lowest depths of idolatry. The case has been presented. God's word hath spoken. History corroborates. Conscience confirms. The verdict is: **Guilty as Charged.**

Following the declaration of the verdict of the Universal guilt of men, as such, everywhere, Paul brings the first main division of the letter to a close with a brief explanation of the spirit and purpose of the law in the case, (Rom. 3:19-20). By this explanation he is about to abolish the last imaginary refuge of the Jew. He is careful that the Jew shall get the point that the spirit and purpose of the law in the case applies to him as well as to the rest of men. Therefore he prefaces his explanation with the remark, (3:19a)—

"Now we know that what things soever the law saith, it speaketh to them who are under the law";

"It is most natural to suppose that by the clause, 'what things soever the law saith', Paul means the words just quoted in verses 10-18 from the Old Testament. These words cannot be evaded by the very persons to whom the Old Testament was given, and who have in it so to speak, the

very spiritual environment of their life."—Jas. Denney, Ex. Grk. Test. in loco.

As to the Spirit and Purpose of the Law in the Case

1. Positively considered, (3:19b)—

"That every mouth may be stopped, and all the world may be brought under the judgment of God".

Thus the law positively convicts men of their sins. Every excuse, every syllable of self-defense, every breath of boasting is silenced.

2. Negatively considered, (3:20)—

"Because by the deeds of the law shall no flesh be justified in his sight. For by the law is the knowledge of sin."

No one shall ever stand in the presence of a holy God and be declared guiltless on the score of any good deed which he may have done. Such is impossible because of the effect of the operation of law in sinful human nature. "For by the law is the knowledge of sin".

In other words the operation of law in experience brings to one a "full-knowledge" of sin. It manifests the presence of sin, and the exceeding sinfulness of it. As Dr. Stifter suggests: "Before the law came the sinner thought there was some dust in the house. But now as the white sunlight streams in at the windows, he sees the winged moths everywhere, saturating the air, settling on the floor, defacing the furniture, and every motion he makes sets them flying. It is worse. For when he begins to beat around to make things clean, it is as when Aaron smote the dust in Egypt: it turns to lice and the house is possessed by them."

Thus closes the first main division of the Epistle. Man is a guilty sinner with no help in himself or in the law. So far as justice and law are concerned, men as such, are utterly helpless, condemned, ruined, doomed, dumb, and silent. It is the silence of despair.

All around is dark. The thunders of a broken law jar upon a condemned soul. The flaming sword of Justice flashes in the night. It turns every way to guard every approach to the Tree of Life. Death shows his ugly face everywhere.

BAPTIST TEACHER ORDERED TO LEAVE

Bucharest, Rumania, Jan. 31.—(By the Associated Press.)—The Rumanian authorities have ordered the Rev. Daniel Hurley, an American citizen, to leave the country within fifteen days. No charges are preferred against him. The order is based on a recent law granting the authorities power to order foreigners considered undesirable to quit the country.

The law ostensibly was intended to counteract the spread of communist propaganda.

Mr. Hurley was sent here from the United States about a year ago from the Southern Baptist Home Mission Board as a teacher in the seminary organized in Bucharest by the American board. It is thought possible the orthodox church may have objected to his teachings as likely to create religious differences and threaten the dominance of the orthodox faith.

Mr. Hurley appealed to the American consul, who requested the authorities to revoke the order against him.—Sel.

A letter from one of our missionaries in China tells us that "over there" the engagement of Dr. E. M. Poteat to Miss Brittingham is announced, the marriage probably to occur in June. Dr. Poteat was for several years president of Furman University in South Carolina. Two of his sons are missionaries in China. He himself has been teaching in Shanghai Baptist College, and we suppose this announcement means that he will remain in China. The young lady is a missionary in China under the appointment of the board of the Northern Baptist Convention. We are sure that this union means an increased usefulness to these workers in China.

Mississippi Woman's Missionary Union

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Concerning Mission Study

Mrs. Fred Hammack, State Chairman Mission Study is receiving so many requests for a Mission Study program for local society or for Rally Day that she has prepared the following program. You will find it most helpful in your work.

In addition to this, she has mailed a letter to each President in the State, with Mission Study card enclosed. She urges that this card be turned over to your Mission Study Leader, with the request that it be filled out, giving information called for last May, and returned to her by March 20. Surely we will every one do this. Let's help her make a good report at our State Meeting, April 7-9 at West Point.

Program

Devotional: Prayer that we may "study to know". Special Music.

Talk: Explaining changes recently made in Mission Study Course in: (a) Mission Study Chart; (b) First and Second Course Cards; (c) Individual Record Cards.

Hymn and prayer.

Talk: Plea for Mission Study for Young People, especially R. A. and G. A.

Prayer: That the W. M. S. may be more concerned about this phase of work.

Round Table Discussion: (1) Duties of Mission Study Leader; (b) Home Department in Mission Study, How Conducted; (c) List of Required Books in Course; (d) How Report; (e) Where Send Papers to Grade; (f) How Conduct Examinations; (g) Where Send for Literature on Mission Study.

Song, Send the Light. Closing with sentence prayer.

Stewardship Program

Mrs. R. B. Gunter, State Chairman

So many have written asking similar questions that I take this opportunity to answer all.

It is the business of each Stewardship Leader to get every member of her church and every member of all young people's organizations to tithe; and she might add to the list others of the community. This is the ideal. This work is educational and she must not grow weary and discouraged in working toward the ideal.

She should co-operate with the Mission Study Leader to get every member of the church, (men and women, boys and girls) to study Stewardship and Missions, and other books on Stewardship. She should report to the associational and District Stewardship Leaders the number of tithers. No report blanks are needed. Just write number of tithers on any scrap of paper. There are other elements in Stewardship other than giving money; but these are usually difficult to get into a report.

If there are systematic givers who do not tithe the State Leader would be glad to know the number of these and the plan they follow.

Many have asked the interpretation of Systematic Bible Readers. We cannot be stewards according to God's plan without studying His Word. To your State Chairman, being a Systematic Bible Reader means, reading the Bible every day.

Note what your Year Book says on Stewardship.

Program

10 A. M. Devotional service as follows:

Prayer for guidance during the meeting.

Song: Take My Life and Let It Be.

Scripture: Ps. 50:14; 1st John 5:14,15. Supplemented by Scripture on Prayer from each one present. (Let the Leader have a few verses copied and ready that the forgetful ones may also respond.)

Short prayers by all present that God's people will see and accept His Plan for Stewardship.

10:30. Talk: God's Plan of Stewardship as Taught by His Word.

10:45. Name qualifications and attributes of "A Steward of God". (Let the Leader call for various ones to answer.)

10:50. Give Ten Reasons for Tithing. (See "Christian Stewardship", by Rev. E. K. Cox, Gloster. Write him about getting copies of his book.)

11:00. Stewardship Address. Or a talk on "God's Message on Money", by Frank E. Burkhalter. (Order from State Mission Board, free.)

11:20. Special Music.

11:30. Demonstration on Stewardship, by one of the young people's organizations. (See back numbers of World Comrades, Royal Service, and Baptist Record.)

12:00. Dutch Lunch. Each one bring her own sandwich

1:00 P. M. Song, I've Found a Friend.

Prayer, that God's people may return unto Him in prayer and be a praying people.

Stewardship passages from all present. Let the Leader prepare some that nobody be left out.)

Prayer for the churches in this Association.

1:30. Roll Call of the churches. Respond by answering the following questions: (a) How many tithers in your church? What part of the membership is this? (b) Does your pastor tithe? (c) Does he preach tithing? (d) Does your W. M. S. President tithe? (e) Your S. S. Superintendent? (f) Your Deacons? (g) Does any one in your church give systematically who does not tithe? (h) What is their plan? (i) How many Systematic Bible Readers in your church?

1:40. Stewardship Institute for the Whole Church. Talk.

Prayer for Stewardship man who the State Board will put in field.

2:00 P. M. Special Music.

2 P. M. Round Table Discussion: (a) 1925 Program; (b) Why have the Budget System? (c) Are Duplex Envelopes best? (d) How many churches need to study Mr. Tull's book on Church Finances? (e) What can our Association do to help Mississippi accept God's Plan of Stewardship?

Closing Prayers.

Letter from Minnie Landrum

(Continued from last week)

Another trip I want to tell you about. The first day of the New Year found me in the north-western part of the state of Rio de Janeiro, in a little town called Natividade do Carangola. I had been invited and was there for that purpose to teach in an institute. The work in the state of Rio has made wonderful progress under the wise leadership of Dr. A. B. Christie. There are

in this state 73 organized churches. The state is divided into five districts. Each district has more or less the same number of churches, and it is his wish to have an institute each quarter in each district in some church. So the church at Natividade with its membership of 400 and some members of the surrounding communities made plans to begin the New Year with an Institute and also a dedication of their splendid new church house that has been built and paid for by the members without one cent of outside help. I was there to teach a class of Methods to the women and girls and I don't think I have ever tried anything that afforded me as much pleasure as the four days I spent there. It made me think of days I used to hear my mother talk about. Everybody went to church, babies and all. Nobody made a question of sitting five hours straight through as we did at the Sunday morning service. I had in my class eighty women and girls and fifteen minutes after their dinner hour I told them we had better close for the day and they begged for a little more. I had heard other missionaries talk of the eagerness of the Brazilians for the gospel but this was my real first experience in seeing it. I stayed at the hotel and almost every idle minute I had women to come and talk to me about the joy they have since Jesus had come into their hearts and homes. When I left my little address book was full of names that had been given me with the request that I pray for them, that they, too, might accept Jesus as their Savior. I asked one grandmother who has a chronic back trouble if she wasn't tired after sitting for five hours and she said, "No, my joy is so great that I have forgotten about my back." I felt that it was a fine way to begin the New Year and I pray in the new work that I am planning to do that I shall have many more such experiences.

I want your prayers, and I do pray that each Southern Baptist will lay himself out as never before and that we shall be able to do great things for the Master.

—Minnie Landrum.

The above is a talk given by a Y. W. A. girl at one of the County Rallies in the State. How worth while it is to put our girls on these programs. When they appear with their enthusiasm and interest you will see why these young people should have your first interest.

A grease spot on a man's suit of clothes is all that you can remember of the way he was dressed. That's how our pure human minds function. We specialize on the imperfections.—O. P. Gifford.

We have heard that Pastor J. P. Harrington of Crystal Springs has been called to Calvary Church in Memphis. Brother Harrington has occupied most responsible positions in Mississippi and important pastorates in other states. He is sure to do good service if he goes to this important field in Memphis.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Union, Miss.

We have recently elected the following officers for this quarter: Mr. Lewis Dansby, president; T. Moore, vice-president; Marguerite Cook, corresponding secretary; Grove James, treasurer; M. Bass, chorister; Mary Ellen McLemore, pianist; Miss Beasley, quiz leader; Maxine Adams, corresponding secretary; Claude Snowden, Hallie Smith, Clinton Cooper, Mrs. Dansley, group captains.

February 8th we had a very interesting program given in radio form. We also had Clarke College quartette, which was enjoyed very much. I think we have a real wide awake B. Y. P. U. Each member seems to be taking so much interest and always ready to do his part whatever it may be.

We are now taking the B. Y. P. U. manual, which is being very ably taught by Brother I. A. Hailey. We think with the boosting president we have, we are going to reach the standard.

—Maxine Adams,
Corresponding Secretary.

Mississippi B. Y. P. U. Directors

Spring Hill, Mrs. T. L. Smith, Hazlehurst R. 4; Clinton, Mr. James H. Street, Clinton; First Jackson, Mr. Alvin Doty, Jackson; Second Jackson, S. C. Beatty, Jackson; Griffith Mem. Jackson, Mrs. L. R. Williams, 239 Beatty, Jackson; Davis Mem. Jackson, Mr. A. W. Talbert, Bailey Ave., Jackson; Flora, Mr. Mark Lowrey, Flora; D'Lo, Mr. T. L. Everett, D'Lo; Magee, Mr. Reber Turner, Magee; First Vicksburg, Mr. J. M. Menger, Vicksburg; Grenada, Dr. J. K. Avent, Grenada; Winona, Mrs. V. E. Boston, Winona; Crowder, Mr. A. Stubbs, Crowder; Indianola, Dr. W. M. Biggs, Indianola; Senatobia, Miss Susie Cooper, Senatobia; Tutwiler, Mrs. A. J. Lee, Tutwiler; Water Valley, Mrs. Vera Nation; Leland, Miss Lucy Crosby, Leland; Greenville, Mr. M. E. Goodwin, Greenville; Oxford, Mr. Devine Boyett, Oxford; Tupelo, Miss Ola Smith, Tupelo; Amory, Miss Lamarah Beckett, Amory; Baldwin, Mrs. Wm. B. Jones, Baldwin; Kosciusko, Mr. J. C. Maxwell, Kosciusko; Columbus First, Miss Mary Etta Buchannon, Columbus; Poplar Springs Meridian, Mrs. R. V. Vandeverder, Meridian R. 4; 15th Ave. Meridian, Mr. James Hailey, Meridian; First Meridian, Miss Minnie Parker, Meridian; Russell, Miss Mary Poole, Russell; Philadelphia, Mr. Luther Ashmore, Philadelphia; Clarke College, T. J. Farr, Newton; Harpersville, Miss Elizabeth Lasse-ter, Harpersville; Eupora, Miss Sarah Kilpatrick, Eupora; Louisville, Mrs. J. L. Davis, Louisville; Stonewall, Mr. T. J. Harper, Stonewall; DeSoto, Mr. J. J. Newton, DeSoto; First Hattiesburg, Mrs. D. C. Lea, Hat-

tiesburg; Main St. Hattiesburg, Mr. R. W. Dunn, Hattiesburg; Zion Hill, Mr. R. F. Blakney, Hattiesburg, R. 6; Lucedale, Miss Annie Averett, Lucedale; Biloxi, Miss Katherine Wright, Seal Ave., Biloxi; Gulfport, Prof. C. J. Darby, Gulfport; Logtown, Mr. G. C. Bilbo, Logtown; First Laurel, Mr. E. D. Hurst, Laurel; West Laurel, Mr. Horace Headrick, Laurel; Kingston Laurel, Mr. Walter Boler, Laurel; Ellisville, Mr. O. W. Freeman; Pascagoula, Mr. E. E. Dunnavant, Pascagoula; Lumberton, Mr. H. W. Greer, Lumberton; Good Hope, Mr. A. Willoughby, Purvis; Progress, Prof. R. L. Lewis, McLain; Picayune, Mr. J. R. Stewart, Picayune; Wiggins, Mr. R. V. Redfield, Wiggins; Liberty, Mr. Grady Rice, Liberty; Bogue Chitto, Miss Clara Brent, Bogue Chitto; Bahala, Mrs. Marion F. Furr, Wesson R. 2; Brookhaven, Mr. Herman Dean, Brookhaven; Columbia, Miss Jennie Watts, Columbia; First McComb, Mr. H. L. Simmons, McComb; South McComb, Mr. Geo. Brunson, McComb; East McComb, Mr. Horace Pickens, McComb.

This list may not be complete or correct. It is the list we have and we would be glad to have any corrections or additions that any church may give. A B. Y. P. U. Director is NOT the president of a B. Y. P. U., but the general director of all B. Y. P. U. work in the church, the Junior, Intermediate, Senior, and Adult coming under his supervision. He is an officer who has proved his worth to the church, for in most instances the electing of a Director has solved many B. Y. P. U. problems.

A B. Y. P. U. Director's Correspondence Course

This suggestion has come from one of our B. Y. P. U. Directors in the state that the directors begin a Directors Correspondence Course. He wants to hear from all the other directors and feels that the exchange of ideas will be very helpful in perfecting the Training Service of the church. All directors take notice. Use the above list. We will be glad to publish here short discussions on the work from any Director.

RESOLUTIONS

Main Street Baptist Sunday School
on Resignation of Supt. M. P.
L. Love

Whereas, M. P. L. Love has been superintendent of the Main Street Baptist Sunday School for the past sixteen years, and

Whereas, he has been a consecrated Christian leader and an unusually efficient and faithful superintendent during all these years, and

Whereas, we believe that his work and influence have had much to do with the development and success

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Books Set Forth Authors' Best Thoughts

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



of this Sunday School, and

Whereas, Superintendent Love has tendered his resignation, to take effect on March 1; therefore be it

Resolved, that we, the teachers and pupils of Main Street Baptist Sunday School express our sincere appreciation for the faithful work of Supt. Love and our regret at having to lose him from this position of leadership, and that we extend to him our best wishes for his continued success and usefulness as a Christian worker.

Resolved, further, that a copy of these resolutions be filed with the clerk of the church, a copy sent to the Baptist Record, and a copy be presented to Mr. Love and his family.

W. I. Thames,
N. R. McCullough,
T. P. Scott,
Committee.

CARRIERE

The Carriere Baptist Church of Carriere, Miss., began its work with great enthusiasm.

By invitation of the church Rev. L. J. Coker delivered two very interesting sermons in December, after which he was unanimously called as pastor. He has taken up his work and is making wonderful

progress. It is believed by every one that his work is going to be a great success.

Brother Coker came to us with high recommendations, which were immediately found not to be overdrawn. He is attending the Baptist Bible Institute in New Orleans and will graduate this year with a B. C. T. degree.

We are highly recommending Brother Coker for evangelistic meetings this summer. You may take up correspondence with him at Baptist Bible Institute, 1220 Washington Ave., New Orleans, La.

The Sunday School is rapidly increasing in attendance and the B. Y. P. U. is taking on new life. We are planning to erect a new modern church building with Sunday School rooms and praying for a great work for 1925.

—W. E. Seale.

It was at a lecture on India. The lecturer had been describing some of the sights he had seen there.

"There are some spectacles," he said, "that one can never forget."

"Oh, I do wish you'd tell me where I could get a pair," said an old lady in the audience. "I'm always forgetting mine."—Exchange.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON Sunday, March 8, 1925 By R. A. Venable

Scriptural Study: Luke 23:33-46.
Parallel References: Matt. 27:27-56; Mark 15:16-41.

Subject: The Crucifixion of Jesus.
Introduction: Death by crucifixion was the most shameful and torturing known to the ancient world. It originated with the Phoenicians and was later adopted by the Greeks and the Romans. Alexander crucified 2,000; Tiberius and Varns after the death of Herod, the great, crucified 2,000 rioters. This method of execution subjected the sufferer to a most excruciating agony lasting often for days, attended by pain, hunger and thirst. In the next generation the crucifixion of Jesus by the irony of fate was avenged upon the Jews at the fall of Jerusalem, when so many of them were crucified, that it exhausted the timber out of which to make the crosses, and the space on which to erect them. It assigned the sufferer to infamy and shame. This method of execution has been long since abandoned by the civilized nations of the world.

The approach to the study of the lesson should be carefully read as given in the preceding verses of this chapter, and the parallel passages in the other gospels. The stirring and tragic incidents in the way of approach to the tragedy of the cross are too numerous to admit of an orderly mention in our present study.

1. "And when they came unto the place which is called the skull, there they crucified him and the malefactors, the one on the right hand and the other on the left." (Ver. 33.) The precise "place" is not definitely known. It still lies within the domain of controversy, with no hope of final settlement, until the spade has disclosed the position of the ancient wall, outside which the Lord was certainly crucified. The place was called the "skull", designating no doubt, the conformation of the rocky elevation, as resembling that of a human skull. The old legendary explanation that it took its name from the skull of Adam buried there by Noah after the flood, needs only to be mentioned to be relegated to the limbo of myth and legend. Upon this rocky elevation the old wall of the city was crucified our Lord between two malefactors. In his crucifixion between two robbers, his enemies purported to add to his shame and humiliation, handing his name over to perpetual execration is highly probable.

2. Amid this revolting scene, when the powers of darkness were reveling in cruelty and blood, Jesus offers a prayer, not for himself but for his enemies. "Father forgive them for they know not what they do." (Ver. 34.) His enemies could bind his body and nail it to a cross but his spirit ascends in vicarious

supplication to his Father, in behalf of the perpetrators of the crime of the ages. Ignorance might mitigate their guilt but it could not nullify it. He invoked not the wrath of the Father, but his forgiveness. Jesus saw in the tragedy of that awful day a call for the exercise of divine mercy and forgiveness and not for vengeance. His prayer is in a way an evolution of his atoning sacrifice in behalf of a lost world, and the immeasurable forgiveness of the Father in his Son.

3. Then, there were four Roman soldiers dividing his garments among themselves. The soldiers were there to carry out the sentence of the prosecutor. The clothes of the criminal passed to the executors as a perquisite. The dividing of the garments of Christ classed him as a criminal, whose execution was just and whose career was now ended. "For the seamless tunic or upper garment, they cast lots." (Ver. 34.) (Mark 15:24; Matt. 27:24; John 19:23-24.)

4. Luke clearly points out the different kinds of treatment now shown to Jesus by those gathered about the cross: (1) There was the vulgar, superficial, curiosity seekers caring nothing for the turpitude or the rectitude of the spectacle which now invited their gaze. They were "the people who stood beholding." (Ver. 35.) (2) And the rulers also scoffed at him, saying, in derisive sarcasm, "He saved others, let him save himself, if this is the Christ of God, his chosen." (Ver. 35.) And the soldiers with a grim sense of fellowship in the diabolical spirit which brutalized the instigators of the crime of which they themselves were only the instruments, mocked him. "The soldiers also mocked him, offering him vinegar and saying, If thou art the king of the Jews, save thyself." (Vers. 36-37.) The taunts of the soldiers in their own rough way, is only an echo of the cruel sneers of the rulers, who were gloating over one who had exposed their hypocrisies, but who now hangs in agony upon a cross of ignominy and shame, despised of men, and helpless to save himself.

5. Luke represents the superscription placed by Pilate above the head of Jesus on the cross, written in Hebrew, Greek and Latin, an additional insult to him in the hour of indescribable agony, this superscription, "The King of the Jews", was met by sharp protest from the Jewish authorities but Pilate was inexorable. "What I have written I have written." (Ver. 38.) (Mark 15:28; John 19:19-22.) Whatever may have been the purpose of Pilate in such a superscription, in spite of the scornful protest of his enemies, the claim of Jesus as the king Messiah has been vindicated. Millions have bowed before him in allegiance to his kingly authority. Millions more will bow before him until his authority will command the last

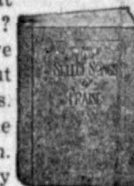
outpost of earth, and all the moral intelligences of the universe will confess him as Lord and King to the glory of God the Father.

6. The awful picture of the crucifixion with its attending circumstances has one element of relief as given by Luke, who hastened over the brutal transactions of the appalling scene. "And one of the malefactors that were hanged railed on him saying, Art thou the Christ? Save thyself and us. But the other answered rebuking him saying, Dost thou not even fear God, seeing that thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said Jesus remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, today shalt thou be with me in Paradise." (Vers. 39-43.)

Matt. 27:44 and Mark states that those who were crucified with him reproached him. But Luke says one of them. To reconcile the two statements is not an impossibility. But neither the purpose of this paper nor the importance of the subject is sufficient to call us into that field now. We are interested in the penitent robber. We may safely as-

sume that this penitent must have had some previous knowledge of the claims, character and teaching of Jesus, who now hangs upon the cross at his side. In the light of his knowledge of the character of Jesus and with an overpowering sense of his own guilt, and of the justice of the penalty which he was then suffering impelled him to rebuke his comrade in crime and the justice

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of their suffering in expiation of the enormities of which they were both guilty. In the rebuke he gives his fellow sufferer, he volunteers to vindicate Jesus of all guilt, and to install him in the high position of the dispenser of life to a penitent bandit, whose hands were red with the blood of violence. His sufferings and death might satisfy the demands of the authorities which had sent him to the cross as a malefactor, but to appear before that higher tribunal, gave him pause. In the agony of his soul crushed by the terrible burden of sin and of men.

"Jesus, remember me when thou comest in thy kingdom!" There is some doubt as to the true reading, when thou comest in thy kingdom, or when thou comest into thy kingdom. "When thou comest as king on earth again may I be among those whom thou shalt raise from the dead to share its joys, or into thy kingdom might point to an immediate entering into the kingdom of heaven. "May I go there to be with thee when I die." In either case the reply of Jesus is certain, and rather favors "in thy kingdom." "And Jesus said to him, Verily I say unto thee, today thou shalt be with me in paradise."

The prayer of the robber seems to refer to some future time, "When thou comest in thy kingdom", implies some delay in the realization of the boon for which he prays. Jesus in his reply brings the boon for which he prays into the present day. "Today shalt thou be with me in Paradise." Jesus did not promise the robber, that he should merely be in his company in Paradise, but he should share Paradise with him. It is not a promise that he will remember him when he comes in the fulness of his kingdom, but an assurance of a sharing with him Paradise today. The word Paradise is probably of Persian origin and is used with various shades of meaning in the Scriptures: (1) Sometimes a park or pleasure ground. (See Neh. 2:8), (2) Again it refers to the Garden of Eden. (Gen. 2:8-10.) (3) It refers to Abraham's bosom that is the resting place of the souls of the just until the resurrection, which is probably the meaning here. Jesus' answer therefore is that the robber that very day would pass with Jesus unto a place of undisturbed felicity. The robber was in all probability a Jew and knew well what Paradise represented or stood for in the religious Jewish thought of his time. With the Jew of that time Paradise was one division of Hades. It was the abode of the righteous dead, a place of unalloyed happiness, while Tartarus was the abode of the souls of the wicked, held until the day of judgment. I would not say that Jesus in this promise to the malefactor confirms the current views of his time nor does he correct these views. At the close of the day he would pass from the cross with Jesus whom he trusted as the Saviour of men and the king of a kingdom of the redeemed.

The closing scene, "And it was now about the sixth hour and darkness came over the whole land until the ninth hour, the sun's light failing: And the veil of the temple

was rent in the midst and Jesus crying with a loud voice said, Father unto thy hands I commend my spirit: and having said this he gave up the ghost." (Vers. 44-46.) See Mark 16:37-38; Matt. 27:50-53; John 19:28-30. One hesitates to remark upon the closing scenes of our Lord's death. Silent awe alone seems appropriate in the presence of such a matchless display of supernatural power, breaking in upon the uniform order of nature herself. The quaking earth and darkening sun are the stupendous display of heaven's approval of the redemptive sufferings of the innocent Son of God. Expiring in the twilight of the two worlds, to both of which he was related, in vindication of Truth and Holiness, earth and sky, proclaimed the surpassing glory of his sacrifice. The rending of the veil separating the Holy from the Most Holy place in the temple was indicative of the infinite merit of his offering, making access to God, the boon of all who will come to him, and assuring them of pardon and peace. The awakening of the sheeted dead was a prophetic forecast of the ultimate, and effective work of his redemptive offering in the resurrection of those he engaged to save. Let us read and read again and again, meditate and pray with grateful hearts for a suffering, dying and risen Saviour.

"Well might the sun in darkness hide,
And shut his glories in,
When Christ the mighty maker died
For man the creatures sin."

J. D. RAY

I am sure that you will be interested in the meeting in which I had Dr. W. W. Hamilton and Brother P. S. Rowland of Macon, Ga. Dr. Hamilton, as you well know, is pastor of the St. Charles Ave. Baptist Church of New Orleans.

Dr. Hamilton preached in the mornings at the church and at the evening hour in the college chapel. Dr. Hamilton made a fine impression on the faculty and students. His profound knowledge of the word proved over and over that the people are still hungry for the Word of God. I think that his messages

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will bear fruit for years to come.

The last week of Dr. Hamilton's stay with us all the services were at the church in town. We had some thirty additions to our church and there were additions to the other churches.

Brother P. S. Rowland of Macon, Ga., who led the singing, greatly endeared himself to all. His work with the children was great. He is a splendid song leader and is a good consecrated personal worker.

I think that many of the college boys were reached for a better life and I am so glad that our church had the privilege of bringing the message to them.

—J. D. Ray.

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2. GOD is giving MARVELOUS SUCCESS to such FOREIGN MISSION WORK as we are attempting.
3. More YOUNG PEOPLE than ever before say that God has called them to FOREIGN MISSION SERVICE.

What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

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Mississippi Woman's College Notes

The Wildcats met the Millsaps Co-eds on the Millsaps court last week. The game was hard-fought but the Millsaps team won 26-22. This was the first game that the Woman's College has lost for years but it showed that the team could be as good losers as winners.

Mr. and Mrs. Ward Fenly and a group of girls went to Etonville last week to put on a program in interest of the college.

The Johnson Concert Club, composed of twenty of the M. W. C. girls and directed by Mr. Ward Fenly, professor of French, is preparing for a series of programs to be given soon. These programs will consist of musical numbers, choruses, scenes, religious melodies, negro melodies, semi-classical songs, readings and special features.

"The Famous Mrs. Fair" paid a visit to Woman's College Monday night in Mina V. Chapman's senior expression recital. Miss Chapman not only portrayed the characters of Sylvia, Allen, Jeffry and "Major" Fair but her character work was so finished that for the time the audience felt that she was those characters. Miss Frances Landrum, pianist, also gave an artistic note to the program.

This past week-end was the first week-end since Christmas which the girls have spent at home.

"The Worth While Club" of Hattiesburg presented lantern slides on "Art in the Home". Miss Mosely, art instructor in the college, discussed the slides as they were presented. This was a most entertaining and educational lecture.

At the Sunday morning service at the Immanuel Baptist Church the College B. Y. P. U. presented "The B. Y. P. U. Convention at Tupelo". The meeting was opened by the pastor at Tupelo (Brother W. S. Allen), Mr. Wilds (Bertie Davis) took charge of the program and the speakers were Mr. Wilds (Bertie Davis), Miss Sallie Payne Morgan (Lena James), Miss Minnie Brown (Ruth Douglas), Mr. Frank Leavell (Clifton Batson), Mr. Lee (Bertie Thompson), and Dr. Lightsey (Ida Branton). The banner was awarded to Clarke Memorial College, but it was found to be a mistake since Woman's College and Clarke College had tied on all points except the study course and Woman's College was 100% there. Therefore the banner was awarded to Woman's College. Thus ended the Convention at Tupelo.

B. Y. P. U. study courses are being held at Woman's College this week.

Dr. J. L. Johnson has just re-

turned from Fort Worth, Texas, where he has been attending the quadruple celebration at the South-western Seminary. Dr. Johnson is the Mississippi trustee for the Seminary.

—Cecelia Durscherl.

B. M. C. Notes

By C. C. White

If I had the time and talent here in Blue Mountain where the hills are higher than any other place in Mississippi, where the water comes bubbling out of the mountains bolder and purer than most other places in the South, where the atmosphere is pure and wholesome, where young women come from the four corners of the earth to enjoy all of these advantages and to grow and further develop into strong womanhood, I could give the readers of the Baptist Record some characteristics of old men who have year by year and step by step ascended the peak of time and are now descending the mountain and will soon go to their reward in the Great Beyond. I am thinking now in particular of "Old Brother Mason", who came to Blue Mountain College years ago. But few people know anything about his life before he came to the college, though I understand he was considered an old man when he first came. During all of these years at the college the mornings never get too cold or too wet for him to go to the post office at six o'clock, for the mail for the young ladies of the college. Though he must be at least seventy-five years of age he never forgets. He is at his post of duty every day. On Sunday morning he is a regular attendant at Sunday School and seems to enjoy it as much as a young man enjoys the amusements of life. You may wonder what this has to do with a girls' school. I tell you what it has to do with, not only a girls' school, it has to do with every school in every walk of life in that it magnifies the life of the man who occupies what we are disposed to term a small position. To my mind we have too long magnified the ones who occupy the exalted positions and left unspoken of the man or woman who does the real work of life. When we shall stand before our Maker, we will not be asked about what big jobs you held or what the people said about you through the papers, but how well did you do the little job you had? Did you feed the hungry? Did you clothe the naked? Or did you put yourself first or some of your people in the way and retard the growth of some life? We are sometimes fooled about people, but God is never mistaken about any

one. God wants men and women who will do the job, be it ever so small, one hundred per cent.

(To be continued)

17—March March March—19 to Tupelo

Tune—Battle Hymn of the Republic.
We're on our way to Tupelo and we want to meet you there,
We have a hunch that our bunch will stir things up for fair.
We'll mix in all the doings and in the meetings be,
When you us in Tupelo see.
On, on, on, yes on to Tupelo
On, on, on, yes on to Tupelo
On, on, on, yes on to Tupelo
We're going to see the whole thing through.

Greenville, Here's To You!

I have always had dreams of a perfectly organized B. Y. P. U., but I never realized that my dream would ever become a reality. I have tried in vain to organize our B. Y. P. U. on a perfect scale. I have visited Union after Union, but yet I never seem to find my dream coming true, for I never find a perfectly organized B. Y. P. U.

It was my happy privilege to visit the Senior B. Y. P. U. at Greenville on February 1. In this Union, I find the Union of my dreams. For at 6:15 exactly (not one minute before or after) Mr. William Crutcher, the president, took charge in a way that showed he knew what he was about. He turned the song service over to Mr. Earl Dennis, who displayed his remarkable leadership, which we all

know he possesses, at least those who have seen him in action at our District Conventions.

After the song service came the Bible Readers discussion, the business, and the program. The program was rendered by the Bourbon Union and was educational, inspirational, and uplifting. After the program the usual events were gone through, after which the Union was dismissed—ON TIME.

To those who belonged to the Union, the process may have seemed mechanical, but to me it was only the realization of a dream—a dream of a perfectly organized Union.

So Greenville B. Y. P. U. keep your Union up to the standard and maybe some day you'll be the leading Senior B. Y. P. U. in Mississippi.
—A Visitor.

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Georgia

Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

I Wonder if I Am Mistaken!

I do not want to become pes-
simistic in spirit nor grouchy in
outlook.

One of the primary essentials of
real success is the ability and dis-
position to look on the bright side
of life—to face the rising sun—to
see everything from the heights of
Nebo. And yet, sir, I am not quite
able to occupy complacently this
point of vantage with reference to
the work of evangelism among Bap-
tists. For it seems to me that in-
stead of progressing in this all-
important part of our mission—if
not commission—we are actually re-
trograding!

What are the outstanding facts?

1. Home Board Evangelism

This department of Home Board
activities ceased to exist March 1st.

That it has functioned in a big
and telling way for the last 12 or
15 years none of us question. Just
why it has been discontinued is not
given out from the Atlanta office.
Perhaps it is best to do so—for, as
I have often stated in this depart-
ment, the casual looker-on and su-
perficial thinker can't see all the
angles and issues as can the men on
the inside who have to do all the
planning—and who see every sepa-
rate phase of our work from the
standpoint of the relative import-
ance it sustains to the entire pro-
gram. Forms or work and phases
of activity—like communities—often
shift centres of interest and points
of special stress. It may be so with
reference to the Home Mission
Board and its once-popular program
of evangelism.

At any rate, the sad—if not
startling—fact confronts us that the
Department of Evangelism so
strongly endorsed by such heroes of
the Cross as Dr. B. H. Carroll, Dr.
W. E. Hatcher, Dr. Lansing Bur-
rows, and scores of others, when it
was created, ceased to exist March
1st.

Whether this discontinuance
means the throwing up of our de-
nominational hands in acknowledged
defeat, or failure—or whether it
means that the department has out-
lived its usefulness—or whether we
are too busy with other phases of
our organization and program to
properly stress and carry forward
this department—or whether the
money necessary to supplement the
expenses of maintaining it is more
urgently needed for other purposes
—or whether it is proposed to put
some other soul-winning agency in
its place, more satisfactory in its
operations and more fruitful in its
results—well, this information is not
given out.

But the Department of Evangel-
ism of the Home Mission Board, not
so very long ago our joy and ac-
knowledged soul-winning agency, is

now numbered among the useful
things that were—but are not.

2. State Board Evangelism

Just a little while ago all the
states maintained a department of
evangelism—or kept a corps of ag-
gressive evangelists—ranging from
three to four in some states to more
than a score in others. And seem-
ingly these evangelistic operations
were successful. At any rate, con-
versions and additions by the thou-
sands were reported.

Then the enlistment idea began to
grow in favor—resulting in the dis-
placement of evangelists by enlist-
ment men. The ideal aimed at was
itself ideal. Evangelism that does
not enlist is a practical failure—
though much of it doesn't even seek
to enlist. On the other hand, enlist-
ment work must include evangelism.
The idea was that enlistment com-
prehends a broader field of practical
godliness than does evangelism. And
so in a large measure the evangeli-
sts were called in and the enlist-
ment men were sent a-field in their
stead.

And now in most instances the en-
listment men have been called in—
and we stand where we were a score
of years ago—without enlistment
workers and without state evangeli-
sts.

Our own state is fairly represen-
tative of the situation throughout
our Southland, barring a few excep-
tions. We have no evangelists and
no enlistment men in the field ac-
tively. The State Board authorized
the placing of five missionary-evan-
gelists in the field—and left their
selection to the Corresponding Sec-
retary and the Executive Committee
of the Board. These fine men and
prudent Kingdom-builders, however,
are feeling their way somewhat as
one gropes in the dark. They can-
not be definite and pronounced in
their actions because Southwide and
statewide conditions are more or less
unsettled and indefinite.

Nor does all this indicate aspi-
(Continued on page 16)

AN ANNOUNCEMENT

For fifteen years I have served
the denomination as an evangelist
of the Home Mission Board. During
this time, I have endeavored to ren-
der the churches that it has been
my pleasure to serve constructive
service. To the best of my ability,
I have tried to preach a full gospel,
and to render the kingdom perman-
ent service. I have stood by the
entire denominational program faith-
fully, sometimes against both my
conscience and judgment. It is my
purpose to remain true to my en-
deavors and policies of the past.

Owing to the distressing financial
condition of the Home Mission
Board, the Department of Evangel-
ism will be discontinued after March
first. For the time being, Mr. Theo.
H. Farr, Marbury, Alabama, and my-
self will be associated in independ-
ent evangelistic work. We will be
glad to correspond with pastors and
churches that may desire our serv-
ices. Whenever desired, we will be
glad to furnish a good and commodi-
ous tent.

During the fifteen years of my
tenure as an evangelist of the Home

Mission Board, my relations to the
Board have been most pleasant.
Every member of the Board and the
entire office force have been very
kind and gracious to me. I am leav-
ing the service of the Board with
the highest regard for every one
connected with it. I owe to each
one of them a very profound debt of
gratitude.

The more than 300 pastors and
churches that I have served during
these fifteen years, with very few
exceptions, have greatly endeared
themselves to me. The Superintend-
ents of Evangelism and my fellow-
evangelists have shown me not a
few kindnesses. I am also deeply
indebted and profoundly grateful to
the State Secretaries for their many
generous courtesies. And to none
do I owe a deeper debt of gratitude
and for whom I have a keener feel-
ing of appreciation than the editors
of our denominational papers. They
are the faithful pack-horses of all
our work. May our Father bless
all who have contributed to my hap-
piness and usefulness.

—Raleigh Wright,
Greenville, Texas.

A Scotchman whose name was
MacIntosh, and who was proud of
the fact that he was directly de-

TEACHERS WANTED

We have urgent demands for hundreds of
teachers for principals, grade and rural
work. Salaries ranging from \$75 to \$250.
Write today.
SOUTH ATLANTIC TEACHERS AGENCY,
905 Austell Bldg., Atlanta, Ga.

FOR SALE

Houses and lots in Clinton.
Also houses and rooms for rent.
Mrs. Mildred Whitfield,
Clinton, Miss.

5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and
handsome velvet Scripture mottoes. Good
commission. Send for free catalog and price
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GEORGE W. NOBLE, Publisher
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Big Savings on Church Pews

Replace those old pews
with our beau-
tiful new de-
signs. Our prices are
lowest. Highest grade
workmanship and ma-
terials. Satisfaction guaranteed. Write
today for prices and illustrated circulars.
FORBES MFG. CO., Inc.
Herkensville, 111 Kentucky

WHOOPIING COUGH

Asthma, Spasmodic
Croup, Bronchitis,
Coughs & Influenza

The most widely used remedy for
whooping cough and spasmodic croup.
The little lamp vaporizes the remedy
while the patient sleeps.
Introduced in 1870.

Vapo-Cresolene

"Used while you sleep."
Send for descriptive booklet 48A

Sold by druggists
VAPO-CRESOLENE CO.,
62 CORTLAND ST., NEW YORK.

scended from the chief of the clan,
was having a dispute over the fare
he owed a taxi driver.

The man with the meter talked
loud and harshly, and it angered the
Highlander.

"Do you know who I am?" he de-
manded, proudly drawing himself up
to his full height. "I'm a MacIn-
tosh."

The taxi driver snorted.

"I don't care if you're an umbrel-
la," he said. "I'll have my rights."
—Exchange.

The nearsighted man and his wife
were inspecting the latest art exhibi-
tion with critical care.

"That's the ugliest portrait I've
ever seen," he cried, striving vainly
for a better view of the abomination.

"Try the next one then," advised
his wife. "You're looking at your-
self in a mirror, now."—Exchange.

WINSTON-INTERNATIONAL
RED LETTER BIBLES
SELF-PRONOUNCING
BIBLES AND TESTAMENTS THAT EMPHASIZE CHRIST
All the Prophetic Types and Prophecies in
Old Testament and Words of Christ in
New Testament are Printed in Red.
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Dutch, Succession, Copenhagen Market. Post-
paid, 300—75c; 500—\$1.00; 1,000—\$1.50. F.
o. b. Summerville, 1,000—\$1.00; 5,000—\$4.50;
10,000 up at 80c. Big Boston, Iceberg Let-
tuce, Bermuda Onion, same price. Satisfac-
tion guaranteed.

D. F. JAMISON,
Summerville, South Carolina

School Desks
Opera Chairs
Folding Chairs
Kindergarten Chairs
School Supplies
Blackboards
Southern Desk Co., Hickory, N. C.

THIS BANK

Was founded in 1896. It
has experienced a wonder-
ful growth and is today
Mississippi's largest bank.
This growth we attribute
largely to the loyalty of our
friends, and the fact that
we have made an honest ef-
fort to render faithful serv-
ice.

We would welcome an op-
portunity to number you as
a friend, and to serve you.

**The Merchants
Bank & Trust Co.**
JACKSON, MISSISSIPPI

J. M. Hartfield,
President.
O. B. Taylor,
Vice-President.

COLLEGE COLUMN

Mississippi A. and M. Notes
By W. M. Covington

Dr. Auber J. Wiles, State B. Y. P. U. Secretary from Oxford, Miss., has just given a week to the Starkville Baptist Church in holding a B. Y. P. U. study course. The course was well attended and we hope to profit greatly by the teachings of Dr. Wiles.

On last Friday evening the Starkville Senior B. Y. P. U. gave an indoor party at the Baptist Church. Our B. Y. P. U. parties have always been a success because of the earnest workers in our organization. They are especially enjoyed by the Baptist college boys.

On last Saturday evening one of the Baptist Sunday School classes of M. S. C. W. entertained the Baraca Sunday School class from A. and M., also our college B. S. U., with a party in Columbus.

The boys had been looking forward to this party for some time and a large percentage of them were present on the occasion. The party was a success in every respect. A similar party is to be given in the near future to the members of the Berean class here.

In the recent tryouts the following men were chosen to represent A. and M. in the triangular debates to be held Friday night, February 27, against Mississippi College: E. T. Reid and T. H. Mosley; against Millsaps College, G. F. McLain and W. M. Covington. The Mississippi College debate will be held here and the Millsaps debate in Jackson. The subject is: Resolved, that an income tax is a suitable form of taxation for Mississippi.

M. S. C. W. News Notes

We are conducting in our college page in the church bulletin each week a "Who's Who" paragraph. This week Cammie Morris is the student to receive the honor. Cammie comes from Shubuta, where her father is the Baptist pastor. She is Vice-President of the Y. W. A., Chorister of the J. D. Franks B. Y. P. U., Secretary of the Phebean S. S. Class, and is also a member of two committees of the Y. W. C. A. in the college. She is a good sport too, having played on the Soph. basketball team. And who said she could not make a nice "Page"—she proved that she could by her appearance Saturday night at the A. and M. social. Her voice is also heard in our double-quartet and many times she sings for us at our noon-day prayer meetings. Her quiet manner and good spirit have won for her many friends. She well deserves a place of honorable mention.

We are delighted to have Miss Sallie Paine Morgan with us on last Monday to conduct our noon-day devotional. These daily meetings grow better week by week. Elizabeth Wyse led the meeting Tuesday and used as her theme "Sacrifice". On Sunday Frances Knuckols gave a character test, emphasizing the importance of a well-rounded personality. On Friday Doris Varnado led in a discussion on "Consecration" and then called upon each one present to give a Scripture verse on this theme.

Those aiding in our musical program have been Cammie Morris, Pauline Swann, Maude Brown, Cora Webb Bass and Ellen Walker.

A good class in "Pilgrim's Progress" is meeting this week, daily from 5 to 6. The next book to be studied will probably be a Sunday School book. Many of the girls have the Diploma.

Report cards were sent out last week. The membership committee has been doing some splendid work in getting back absentees, and in enlisting new members. In a school where students are not required to attend church or Sunday School there is a distinct problem in trying to keep up the attendance.

We are looking forward with pleasure to the proposed visit of Mr. Frank Leavell on the 8th and 9th of March. He is going to bring with him his views of the Holy Land and at the night service give a stereopticon lecture.

A series of debates will be held during the month of March. The first one is between representatives from the Freshman and Sophomore classes. The young ladies chosen to clash in this argument are Mildred Kimbrough and Georgia Williams, Freshmen representatives; and Leona Wilkey and Viola Morris, Sophomore selections. The subject for this debate is: Resolved that the Bible should be taught in the public schools. The winning team will debate the winners of the Junior-Senior Debate, and thus be declared the champions.

The following thought questions were presented to the students as food for meditation:

Do you study on Sunday? Is it right?

How many minutes a day do you pray?

What is the difference between leisure and loafing?

Do you work as well alone as when some one is watching you?

Do you invest or spend your money? Your time?

What is your judgment in regard to the "honor system"?

How far can a student who is dishonest in college be trusted in business?

Is it right to be a "Church Tramp"?

Why do you come to college?

One of the most delightful events of the year was the social given on last Sunday night for our Baptist girls and Baptist boys at A. and M. It was a holiday over there, so they came over early in the day. The social was held in the Baraca Tabernacle, which had been decorated in flags and other old-fashioned and patriotic emblems. The stage had been converted into an old fashioned one, and the moss-covered bucket which hung in the well carried us all back to the days of our childhood. During the proms the M. S. C. W. girls rendered a short musical program. Garner Walker and Mildred Rainwater, who were dressed to represent a happy couple in the

days of '76, sang a medley of the old songs. Cammie Morris was a page who happened to be strolling in the garden. Both she and Garner Walker delighted the young folks with solos. Fifteen girls who wore the "powdered puff and old hoop skirts" served cream and cake. Dr. Walker and Brother Ray of Starkville, accompanied the boys over and each declared the social a success in every way.

DISPERSION

This particular dispersion is from the home state of Mississippi, which is in Louisville, Ky. I find some forty-five or more men and women grouping themselves together from time to time and speaking boastfully of the fact that they are Mississippians. This group is found in the Southern Baptist Theological Seminary and its most beautiful annex, the W. M. U. Training School. It is true we have flown into this great institution as a stream flows into the great sea, but differing in that we have not lost our identity as Mississippians. We have been merged into a great body composed of something near six hundred men and women, from some one hundred and seventy-six colleges and universities throughout the country, having thirty-two out of the forty-eight states represented. In addition to these, we have eighteen countries represented. One might think our identity would be lost in a cosmopolitan group like this, and perhaps it seems so at times, but let an occasion arise which calls for some one to represent our state, we are all there. We think of Mississippi as being no mean state.

We hope that some of you are interested in our work as individuals or as a group. It is our desire to give you an echo occasionally from this particular dispersion. We trust that the kind editor of The Record will have a vacant column that we may use for this purpose. Those who are interested may look for the continuation of this article, given as "An Echo of the Louisville Dispersion."

—G. H. George.

BAPTIST NATIONAL HOSPITAL,
HOT SPRINGS, ARK.

The Baptist National Hospital is being built in Hot Springs National Park, Arkansas, to supply a great national need. Hot Springs is the greatest health resort in the world and doubtless has the smallest hospital facilities of any similar resort known, having not more than 225 accessible hospital beds. The Catholics and the Jews are the only denominations having hospitals there.

The Hospital Associated, Inc., wants to secure the services of a few live evangelists, active preachers, laymen and women who are willing to work to solicit in the interest of the Hospital. Good remuneration.

Write Rev. Wm. Cooksey, Vice-President and General Manager, Hot Springs, National Park, Arkansas.

IN MEMORIAM

Franklin

Mrs. J. A. Franklin of Mayton passed to her reward in her 72nd year on the 16th of February, 1925. She had been an invalid for 55 years. She bore her afflictions with patience, never murmuring. Her husband preceded her in August, 1922.

She joined Union Church 55 years ago, when her father, Rev. Hiram Jones, was pastor. She was the mother of eight children, five still living, among whom is Mrs. B. A. McCullough, with whom she was living.

She was brought back to her old home church and buried, after funeral services were held by her pastor.

Truly, "Her children rise up and call her blessed".

—M.

Died

Mrs. Alma Ratliff Scott, at Lafferia, Texas, February 2nd, 1925. Funeral at New Zion Church, Copiah County, conducted by the writer, assisted by Dr. J. P. Harrington and Dr. J. A. Taylor. Mrs. Scott was born to Mr. H. H. and Mrs. Fannie Ratliff, near Gloster, Miss., September 6th, 1876. She was converted in early girlhood, received her college course at Blue Mountain College, and was married to Dr. I. F. Scott March 3rd, 1895. She was one of the noblest and truest of Christian women, known wherever she went for her consecration and efficiency in Christian service. Three sons preceded her to the Glory Land. She leaves a noble daughter, a promising son and a useful Christian husband. May the blessings of God be upon them and the many other relatives and friends who mourn her loss.

—W. T. Lowrey.

Resolutions of Respect

Whereas God in his inscrutable wisdom has removed from our midst our beloved friend and coworker, Miss Lena Dickens, and

Whereas, we miss her faithful, cheery and ever helpful presence and feel so keenly our loss;

Be it resolved, therefore, by the W. M. U. of the Batesville Baptist Church that we accept humbly, without touch of bitterness this so great sorrow;

That we follow closely, even as did she, in the steps of the Savior, loving as He taught her to love, cheering as He taught her to cheer, and serving as He taught her to serve: That we extend to the bereaved family our sincere sympathy.

That one copy of these resolutions be sent to the family, one to the Baptist Record, and one be recorded in the minutes of the W. M. U.

Mrs. J. W. Lee,
Mrs. W. W. Rogers,
Mrs. Eunice D. Dodson,
Committee.

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Committee.

East Mississippi Department

By R. L. Breland

Fifty Years

I am in receipt of the following message in letters of gold: "1875-1925, Mr. and Mrs. John H. James, at home Wednesday afternoon, March fourth, from two to four o'clock. Golden wedding." These words mark the fiftieth mile of married life of two dear friends at Little Rock, Miss., and they bring rushing into memory's wake the scenes of half a century.

On this day fifty years ago a lad with raven locks and a lassie with golden tresses stood at the altar and vowed eternal love and constancy in the coming years. They were young, true, brave and "with a heart for any fate", then ready to do and dare for love was there. The years have come and gone since that happy day and with them have come their share of tears and joys.

A number of happy, rollicking boys and girls have come to bless the hearts and lives of these two lovers. Like rays of golden light these fair boys and girls stepped in, bid their time and then stepped out into loves of their choosing, so as these two stood this Golden Wedding Day, they stood alone, for all these merry lads and lassies God had given to them, have made their way out into the world of business and care, each respected and true.

They came back today to celebrate this golden wedding of a loving father and mother, and to shower gifts and blessings upon them for their kindness in past days. The union thus formed fifty years ago with its happy memory today with laughing children, grandchildren and friends, finds our loving friends still loving, the raven locks and golden tresses have given place to the "silver threads among the gold", and the hearts are as true, the skies are as blue, but they can not be so young and gay as they were fifty years ago today.

Regret inability to be present. May many happy returns of this happy event be theirs is the prayer of their friend.

Notes and Comments

On January 5th, 1925, one of earth's sweet spirits went home to Heaven when Mrs. Fleta Smith fell on sleep at Neshoba, Miss. I was her pastor for eleven years and she was found to be true. She always attended church when she could. Sad indeed it makes my heart as dear friends depart. Fast they fall these days.

Brother Joe D. Parker, deacon of Spring Creek Church, Neshoba County, died February 15, 1925. He was 63 years old, leaves a wife and large number of children to mourn his going. He was a faithful Christian and deacon.

Brother and Sister J. W. Baskerville celebrated their silver wedding

at Bryant, Yalobusha County, February 22, 1925. A large number of relatives and friends met and a good time is reported. May these dear old souls live happily together for many years yet. The bride was attired in a wedding gown which was made 100 years ago and has been handed down from generation to generation.

The writer was called to Linwood Church, Neshoba County, on February 14, 1925, to attend the burial

of Brother Hamp H. Lundy. He was a faithful Baptist. His pastor said of him that he was the most faithful member in many ways that he had ever had, and he had been his pastor for 25 years. He was 52

years old, leaves a wife and two children to mourn for him, also an aged mother and several brothers and sisters. May the Lord comfort them all.



Just Off
the Press

The Little Evangel

Small, but
Sungful

EMPHASIZING THE EVANGELISTIC NOTE
SUCH SONGS AT SUCH A PRICE

Prices: \$12.50 per 100, carriage extra: \$2.00 per dozen, 25c per copy postpaid.
Return this clipping with 15 cents for sample copy.
ROBERT H. COLEMAN, DALLAS, TEXAS

I Will Prove To You That You Can Make \$100 a Week



Yes, you can make \$100 a week. You can make \$5,000 a year and not work half as hard as you do now. You can do as well as H. T. Pearl, of Oklahoma, who made \$750 in one month. You can begin like R. L. Marshall, of New Jersey, who made \$80 in five hours. You don't have to wait. You don't have to invest any money. You don't have to take any course or do any studying. You can start right in next week. You can begin at once to make a really big income. The opportunity is waiting. The money is there for you to get. Do you want it? Then read this ad carefully and answer it, for this offer is meant for you.

700 Men and Women Wanted At Once

We are now ready to appoint 700 more Representatives in all parts of the country. You can be one of them, and by simply doing what we suggest you can make a net, clear, cold profit for yourself of anywhere from \$50 to \$100 a week with very little effort. Your first day will bring you big money. W. A. Webster, of Virginia, made \$6 in 1 1/2 hours; Leonard Lemay, of Michigan, made \$15 his first afternoon; W. P. Stone, of Maine, made \$24 in 4 1/2 hours. All without experience or training and you can do as well, or better.

Amazing Profits For Easy Work

We are the originators and manufacturers of "ZANOL" Products—the nationally advertised line of pure food products, toilet preparations, soaps, perfumes, household and laundry necessities—over 350 different kinds.

More Than A Million Dollars Made By Our Representatives In 8 Months

If you want your share of these big profits all you need do now is write. You won't believe how easy it is nor what wonderful profits you can make until you get started and the money begins to roll in.

We furnish all of our people with complete equipment for doing business. We furnish it free. We tell you in detail exactly what to do. We make it easy for you. We help you in every way to get started quick and to make big profits without waiting or delay. You will be given the same proposition that has brought thousands of dollars in cash to E. S. Shelly, of Pennsylvania; Mrs. Nona Kerns, of Mississippi; Edgar Banville, of Massachusetts; and dozens of others. It has enabled G. C. Henry to make four times as much money as he ever did on a farm and G. A. Becker, of Iowa, to earn more than he did in 22 years in the grocery business.

Send No Money

Just send me your name and I will tell you how to get started. I will give you all the

Four million dollars worth were bought last year but none of these products are sold in stores.

We sell direct from factory to customer. By this means we give greater values and lower prices than could be secured in stores. We have thousands and thousands of customers in every section of the United States. But instead of sending their orders direct to us we appoint a Representative in each locality through whom our customers send us their orders.

Exclusive Territory

We offer to assign you an exclusive territory and let you handle all our dealings with our customers in that territory. You will simply introduce our products and let the people know that you have become the "ZANOL" Representative. The rest is easy. Our products are nationally advertised and well known in every locality. We have been in business for 16 years and have resources of more than a million dollars. The local man or woman who becomes our Representative is given complete instructions, full equipment and everything necessary for success.

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Albert Mills
President and General Manager

Dept. Cincinnati, Ohio.

Mail This NOW

Albert Mills, Pres., American Products Co., Cincinnati, Ohio.

Please send me, without one cent of cost and without any obligation, complete details of your new plan by means of which I can make from \$50 to \$100 a week.

Name.....

Address.....

(Write Plainly)

We Furnish An Automobile



We want you to realize that this is a high-grade proposition. We want to help you in every way to make large profits and we offer to provide a car without any expense to you whatever. Just write for our proposition. Mail the coupon for details of the plan that will give you this automobile without expense and from \$10 to \$30 a day in cash.

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Vol. 1, Nos. 1 and 2 of The Magnet, the semi-monthly publication of the Baptist Bible Institute, New Orleans, have come to us. It is an interesting four-page, five column paper, full of doings of the wonderful Institute. R. L. Homes is editor-in-chief, D. C. Black is business manager and N. T. Tull is on the advisory board. It is issued twice a month and sells for \$1.00 a year. Better subscribe.

"He hath all things who hath God, though he hath nothing else; and he hath nothing who hath not God, though he hath all things else."—The Magnet.

"Great men are a great comfort to us little men, and we should look at them with thanksgiving."—Dr. E. C. Dargan.

OUR AFRICAN MISSION FIELD In What Kind of Houses Do Our Missionaries Live?

Let me say first of all that the missionary, perhaps would not live long in West Africa should he try to live in homes similar to that of the natives or should he try to spend his life in the midst of one of their villages or towns.

Again, I think there is a recent ruling of the English Government that all reservations for white people must be outside the towns.

Lastly, we can build our houses for about two-thirds the cost of American houses; therefore, the Mission tries to build homes that are comfortable, convenient and healthy.

To begin with, we dig a foundation that is from two to four feet deep and two or three feet wide. This ditch is filled with mud that has been well mixed and then it is trampled well in the ditch. When this foundation is dry and settled, an eighteen-inch-wide course of mud, about two feet high, is set up all around. The builders put the next course on four days later after the sun has baked the first. These walls are then trimmed and cemented, inside and out, to keep the rains from seeping in or washing them away. After a coat or two of calcimine, the walls look much the same as our walls here.

The joists, rafters, and beams are the same as all dwelling houses but the roofing is corrugated iron. People ask if this roofing is not very warm? Yes, but our attics are large and well ventilated, and the verandas go almost around the houses; thus keeping out much of the heat and letting in the breeze from whatsoever direction it comes.

In What Kind of a House Do the West Africans Live?

The West African builds the walls of his house the same as the missionary but he does not go so high and he does not have expensive cement to seal the walls; therefore the rains, in time, take their toll.

Timbers are expensive for the black man so he goes to the farms and gathers large canes; called, Bamboo poles. They are about six times as large as our fishing canes. These are used for rafters and beams, being tied together with bark

and covered over with smaller canes.

With one or two hundred loads of grass cut from the fields and tied in layers, he makes a roof that looks very much like a thick, heavy, tiling roof—better known to us as a thatched-roof. These roofs, like tents, are so close together that fire, during the dry season, can with in four or five hours, leave ten thousand people without shelter. Therefore, the better classes of natives are now trying to buy corrugated iron for a more permanent home.

(Continued from page 13)

ciously for evangelism.

3. Congregational Evangelism

That was a gloomy report which Dr. Lipsey dropped into one of his matchless paragraphs recently—the report which, perhaps like the mushroom, springs out of nothing, that thousands of our churches are barren. That is, they go through an entire year without a conversion.

That's hardly true of most churches—though the alarm of it is that it is doubtless true of many. Think of it! An evangelical congregation existing and functioning through a period of twelve months—and not a single convert! And many of these barren churches are well-housed, comfortably-seated, pleasantly-warmed, regularly and modernly-organized, gradingly-Sunday-Schooled, steadily-preached-to, orthodoxly—"pastored". Besides, they contribute regularly—if not liberally—to the denominational program. In fact, they are and have every good thing which justly belongs to their credit—except souls.

Then, there are many other congregations which, while not barren, are sadly wanting in the evangelistic spirit. Through manipulation—and organization—and drives—and special campaigns—and "decision days"—and the annual revival they are able to report conversions and accessions, maybe not a few. But for all that, the real evangelistic fires are scarcely more than mere smolders.

The test of congregational evangelism is not what the church is doing as a "special"—but what its average is the year 'round.

And measured by this standard, the evangelistic spirit of the average church of today is distressingly low.

4. The Appeal of the Committee on the 1925-Program

Doctors Dodds, Burts, and Scarborough were constituted by the 1925-program commission as a sub-committee on evangelism. In a series of appeals sent out by this sub-committee they make this startling declaration:

"Secondly, we confess that there appears to be a slackening of energy and endeavor in this all important matter as revealed in the following facts taken from the Southern Baptist Handbook for 1924:

For 1923, our 3,494,189 white Baptists reported only 195,664 baptisms. This is one baptism to every 17.8 members!

On our foreign fields 111,872 Baptists reported 12,856 baptisms. This is one baptism to every 8.7 members. Almost 9,000 of our 27,000 Baptist

churches in the South, reported not a single baptism in 1923. There were almost 2,000 more churches which reported no baptisms in 1923 than reported none in 1922, indicating that an increasing number of our churches are neglecting the main business for which they were organized. Other churches which had baptisms in 1923 had considerably fewer of them than they had the preceding year."

5. I Wonder if I am Mistaken!

I wish that it might be shown by actual facts that I am—that I am unduly pessimistic—that I am like one who lives down in the valley between high hills—that I myself need to climb to the heights where Abraham stood when God showed him his possessions-to-be!

I wonder if I am mistaken?

CHURCHES WHICH HAVE REPORTED ON THE 1925 PROGRAM DURING THE PAST WEEK

| Church | Pastor |
|-------------------|---------------------|
| Johnston Sta. | Rev. W. R. Johnston |
| Central Coldwater | Rev. E. S. Flynn |
| Columbus First | Rev. J. D. Franks |
| Pittsboro | Rev. Jack Bridges |
| Thomastown | Rev. H. C. Joyner |
| Tangipahoa | Rev. E. Gardner |
| Royce | Rev. A. R. Lofton |
| Lambert | Rev. N. L. Roberts |
| Morgan City | Rev. D. W. McLeod |
| Centerville | Rev. W. W. Muirhead |
| Weir | Rev. H. C. Joyner |
| Wade | Rev. R. L. Vaughn |
| Ashland | Rev. S. V. Gullett |
| Harmony | Rev. C. P. Powell |
| Perkinston | Rev. J. M. Gibbs |
| Big Level | Rev. J. M. Gibbs |
| Wyatte | Rev. Estus Rushing |
| Liberty | Rev. L. D. Sellers |
| Pine Bluff | Rev. B. L. Gibson |
| Zion Hill | Rev. J. J. Mayfield |

RESOLUTIONS

Adopted by Massmeeting of Blue Mountain Citizens Touching Resignation of President W. T. Lowrey

Whereas we, the citizens of Blue Mountain in massmeeting assembled, have heard with deep regret of the resignation of President W. T. Lowrey of Blue Mountain College;

And whereas President Lowrey, for more than half a century has lived in this community and has been one of its most eminent and useful citizens, being a leader and co-operator in all forward-looking enterprises;

And whereas he has largely made Blue Mountain College what it now is, one of the foremost educational institutions for the training of the womanhood of the South, and has now apparently led the institution to the front rank in Southern Baptist Colleges;

And whereas, as a member of Lowrey Memorial Baptist Church he has been ever a tower of strength in all of the varied activities of this great church;

And whereas, for many years, he served eminently as pastor of the aforesaid church in which so many young men and young women have been spiritually prepared for earnest and constructive Christian living,

which work as pastor still goes on in the lives of the people enriched under his leadership here;

And whereas in the capacity of a private citizen of Blue Mountain, Doctor Lowrey has made a lasting impress upon the hearts and lives of his neighbors and friends, helping them to finer and fuller living;

And whereas his resignation as President of Blue Mountain College at this critical time would prove a most serious loss to the future development of this great school for girls, as well as a tremendous loss to the church and community here;

Therefore we the citizens of Blue Mountain in massmeeting assembled, hereby express our profound appreciation of the splendid services of this upstanding and renowned Christian scholar, divine, educator and gentleman of the best old-Southern strain and earnestly and eagerly express the hope that he can find it possible to reconsider the question of his resignation and to make up his mind to remain at his present post of duty for the rest of his active and natural life.

J. E. Buchanan,
J. E. Brown,
Lee Godwin,
Committee.

PASCAGOULA

The writer is beginning his fourth year as pastor of our church here in Pascagoula. The Calvary Church which sprang up during the ex-service men's school here with a small membership disbanded more than two years ago. The East Side Church which was organized by that faithful minister of Christ, Brother L. I. Thompson, now at Florence, has also disbanded. It had a very small membership. This leaves only the First Church, of which I have the honor to be the pastor, our only Baptist Church in a growing coast town of about 6,500 population, about 50 per cent Catholic. We have two small missions, South Pascagoula and Gautier, under the direction of this church. There are three standard B. Y. P. U.'s, a graded Sunday School, two W. M. S. circles in our church, and we are facing the future hopefully. There are 11 organized Baptist churches in Jackson County.

Our membership is now down to a steady growth after losing a large number on account of the closing of the Soldiers' School here. We have around 300 members on roll now, and one missionary in the Baptist Bible Institute.

We have just been fortunate in securing the services of State Evangelist A. W. Reese and his singer, John Beall of Alabama, to step over the line and conduct a meeting for us beginning February 22 and running till March 8.

We join in asking an interest in the prayers for our work in this coast community. This is hard soil and salt water for Baptists, but the Lord is blessing us.

—W. B. Haynie, Pastor,
First Baptist Church,
Pascagoula, Miss.